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No. 4

# The American Indian Magazine

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Edited by Arthur C. Parker

## WINTER NUMBER



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## The American Indian Magazine

The American Indian Magazine is issued as the Quarterly Journal of the Society of American Indians and published as the official organ of the Society.

The editors aim to make the journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

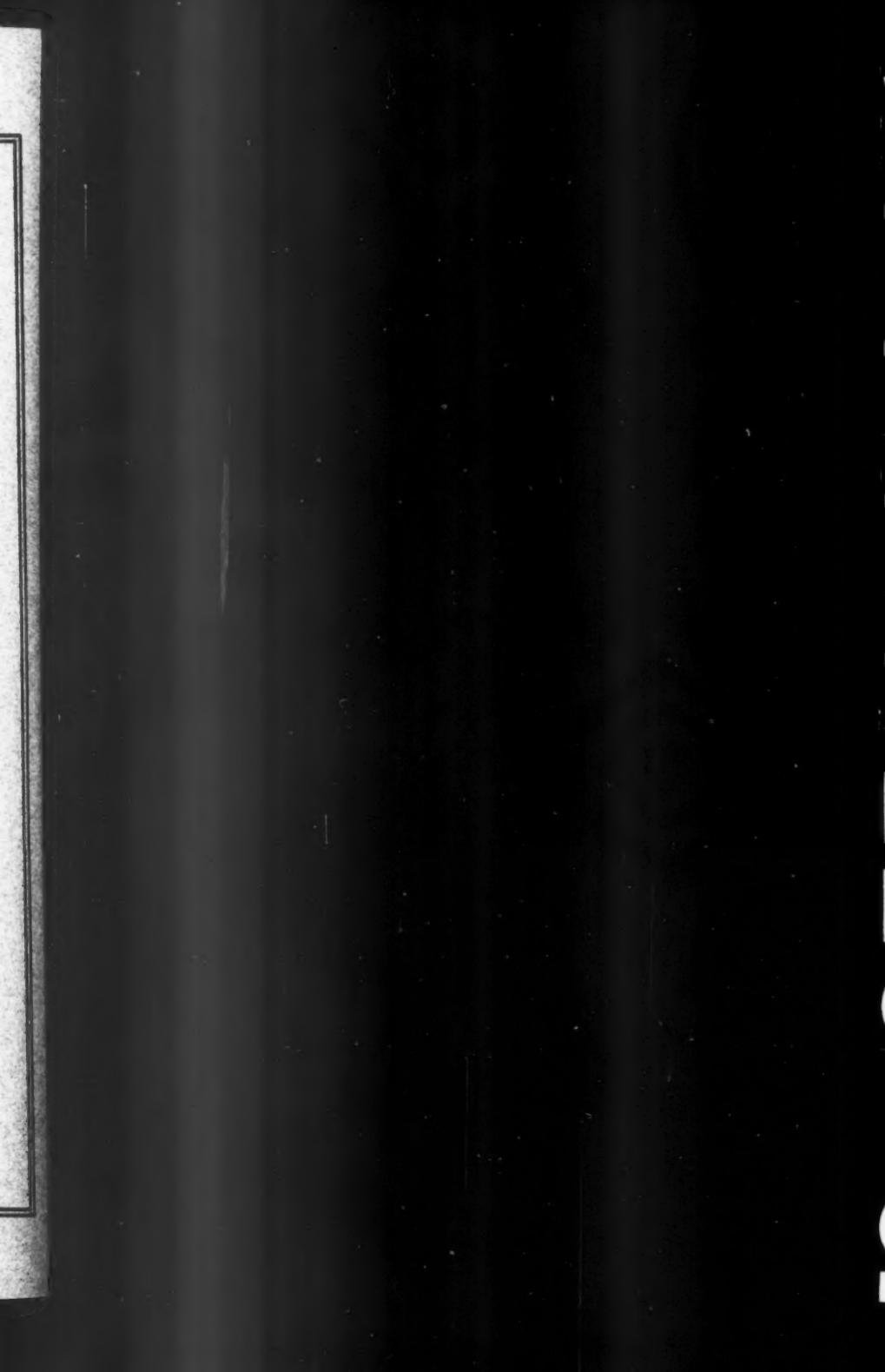
The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech is not to be denied. Contributors must realize that this Journal cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of this Magazine is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to The Society of American Indians, Barrister Building, Washington, D. C.





# The American Indian Magazine

*Published as*

The Quarterly Journal of the Society of American Indians

Vol. IV

OCTOBER—DECEMBER, 1916

No. 4

ARTHUR C. PARKER, Editor-General

## Contributing Editors

SHERMAN COOLIDGE  
HENRY ROE-CLOUD  
JOHN M. OSKISON

GERTRUDE BONNIN  
CARLOS MONTEZUMA  
DENNISON WHEELOCK

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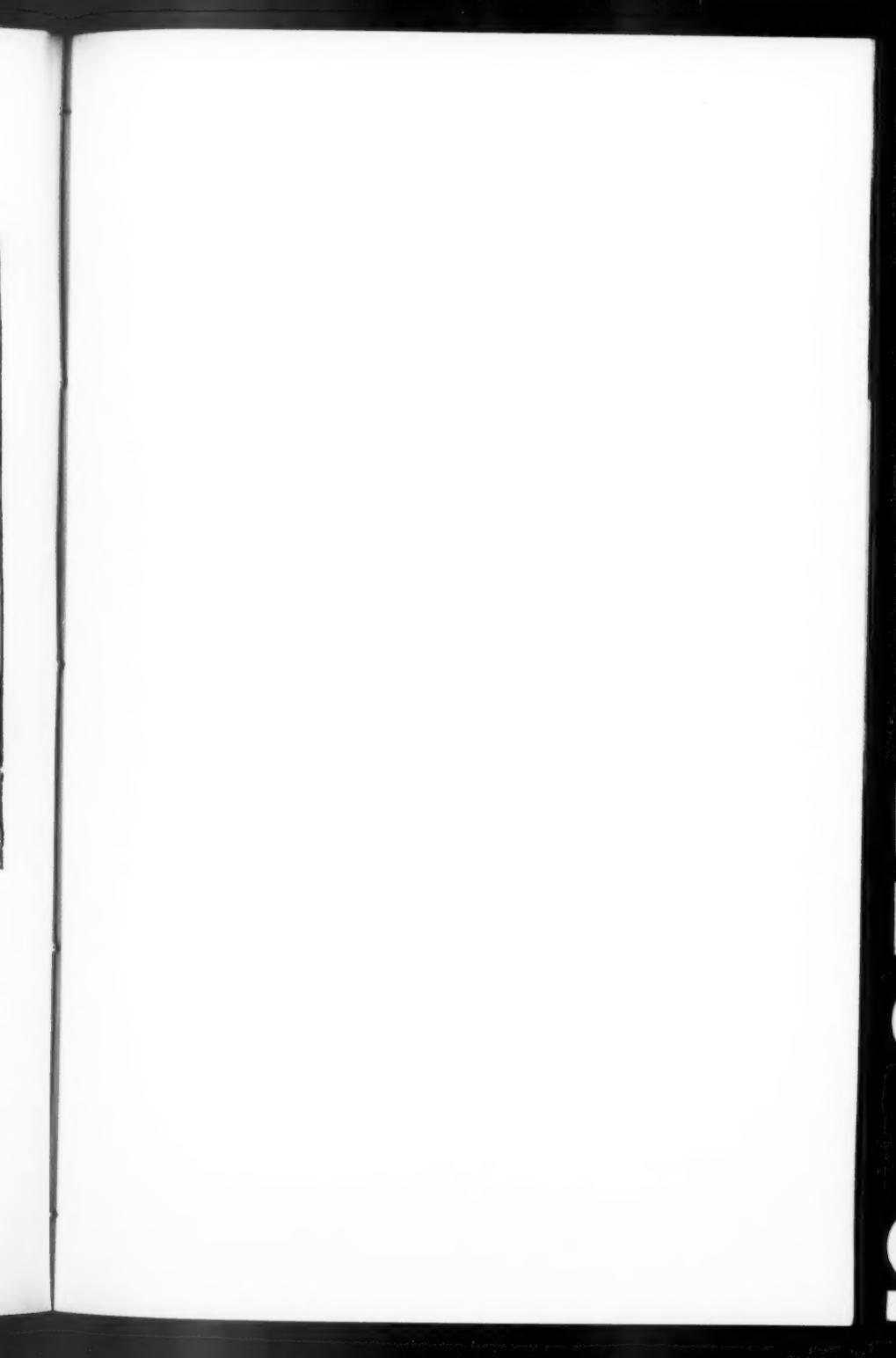
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## *This Means a Better Day For Me*

(A cartoon by Russell Henderson in the *New Republic*)



A MERICA when discovered was "dry territory." With the coming of the colonists it rapidly grew "wet." For the red man this was a fiery deluge—it was the flood. Indians became the first Temperance reformers and earnestly petitioned the colonies and later the states for a prohibition of the liquor traffic. At the present time, thousands of Indians with ballot in hand, vote to cast out fire-water and make the land they love as free from rum as it was in 1491. If Handsome Lake and Little Turtle, the first temperance reformers, were alive today how happy they would be. The dawn of the day which they desired is at hand.





*Plate 10*

#### THE INDIANS OF THE TRANSITION PERIOD

Still retaining many of the traditions of their ancestors the camp Indians of today are nevertheless undergoing a rapid change. Though they "feel" themselves Indians, yet their clothing and food is that of the white man and even their tents and tepees are of factory sail-cloth. Their children will abandon tribal ceremonies and live in houses instead of tents. The end of the old life is here.

# The American Indian Magazine

The Quarterly Journal of the Society of American Indians  
*"For the Honor of the Race and the Good of the Country"*

Vol. IV Washington, D. C., October-December, 1916 No. 4

## Editorial Comment

### The Ending of Bureau Control

THE growing opinion that the Indian Bureau must give way for a more efficient method of dealing is having increasing attention in every quarter where Indian administration is discussed.

The Cedar Rapids Conference of the Society of American Indians on September 29 adopted a resolution urging the Government to fulfill its obligations to the Indians and to wind up the affairs of the special Bureau that exists because of these obligations. Exactly three weeks later the Mohonk Conference, after a discussion of the administrative methods of the Indian Bureau and the part played by politics, unanimously adopted the following resolution.

"We therefore urge the creation of a non-partisan, independent Commission, permanent in its character, which should make a careful examination of the mass of Indian legislation and from it develop an Indian law, general in its provision, comprehensive in its policy, forward-looking in its purpose. Such law should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the Commission, to which should be committed the entire charge of the Indian Service. We urge this plan, not only to secure greater economy and efficiency, but also to promote a consistent continuing, and developing policy, a need recognized as of the utmost importance by all workers in the Indian Service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the Nation."

This is a progressive move and entirely in line with our demand for the preparation of a new code of law, as embraced in the Carter Code Bill.

The remedy for the present Indian situation, so far as law can constitute a remedy, lies in the hands of Congress. It is the Con-

gress that makes the laws and provides the appropriations for the Indian Bureau. If the Congressional Committees feel that they have not the detailed information necessary or the expert training in sociological principles they ought to entrust the drafting of a new law to the minds of qualified experts. The report could be submitted in the form of a legislative bill. This is the intention of the Carter Bill.

A few simple facts once thoroughly understood and used as working principles would work a great change.

Indians must remember, however, that though an imperfect bureau can hamper or protect, and Congress can pass laws giving unrestricted citizenship, yet in the last analysis, *the truly ambitious Indian cannot be wholly restrained by the Bureau nor .he unresponsive Indian roused to activity, intelligence or success merely by law.* Better laws may provide opportunity but they do not create moral energy. Freedom requires the strenuous exercise of moral energy constantly. Those who drop back to lines of least resistance are never free.

Moral energy to be dynamic must be belted to the social, industrial, economic and civic machinery of the country. The degree in which the Indian law and the Indian Bureau prevent the *most efficient application* of the native energy or the stimulated energy of the Indian to the wheels of national weal, determines the injury that the law and the Bureau are doing.

*If the present Indian law and the Indian Bureau can be shown to be less effectual* in stimulating endeavor, fostering hope, making possible productive activity and in bringing citizenship, *than another code of law* and another plan of administration, the present law and the bureau machinery must give way to the better method.

The present drift of opinion is for a better law and a new plan of dealing with the Indians.

**Billions for Indians and Income for the Nation**

THE vast property interests of the various Indian tribes constitute a vast drawback to Indian progress. This is because Indian property is specially protected and assured to the occupant upon conditions not normal in citizen communities. Indian property is the object of exploitation, not only because of its value, but because of the ignorance of many Indian allottees. The total value of Indian property both real and personal is about one billion dollars. Most of this is not taxed, even though it is counted taxable by the Census Bureau.

Held to his property in a segregated community known as an Indian reservation thousands of Indians make but scanty progress. All Indians cannot be farmers and stock growers. Indian lands are not always fitted for such purposes. Indians with other tastes are frequently bound by their property interests to lives of idleness. *Indian property is not an efficient instrument of Indian progress under the present system.*

When all Indians are citizens the billion dollars in property which they hold will be taxable. By that time it will be worth more than a single billion; it will leap to two or even five. The Government will then not be compelled to pay out ten millions to support a reservation system; it will take in this amount in taxes. Indian property will then become an efficient factor of development and progress not only to the Indian, but likewise to the nation. *To the nation the speedy education and assimilation of the Indian is, therefore, a sound business proposition.*



**Save the Babies  
and do Not Forget**

WHEN Commissioner Valentine in 1911 started his campaign to "Save the Babies" and issued his "Save the Baby" circular to Superintendents, he began a very practical work, that is now bearing fruit under Commissioner Sells. Indeed, Judge Sells has proven himself a thorough advocate of infant hygiene.

It is a blessing to be well born, even if that only means a sanitary physical birth. In the old days Indian babies were born in aboriginal conditions and those that were hardy and physically fit, survived. They grew to become the mothers and fathers of a strong and noble race. Today with an atmosphere and soil laden with germs and diseases, with the Indian race transplanted from its old environment, with Indian mothers and fathers heart sick and confused by a hypocritical civilization, it is assumed that Indian mothers do not know enough to care for their newborn infants. It is said the civilization today has so much more knowledge to give the mother and the child. We grant all this for this knowledge is indeed new to both the red man and the white. Therefore, we set out to "Save the Babies." But when we have saved the baby it is equally important that it should be well reared. The baby once saved needs a hygienic home, pleasant surroundings and a chance for a clean mental and moral life. The "Save the Baby" slogan will be only simpering sentimentality unless we can likewise have good homes and a useful career for

the 'Saved Baby.' Then let us not forget the parents of the baby, and remember that they, too, must be saved, (not salved.) *Save the parents, and then the parents will be able to save their own babies.*

The rearing and education of children is a public concern. Even the Huron Indians, when the Jesuit Fathers asked them whose were the children they saw in the Huron town, knew this, for they answered "The children are our children, the children of the people." But even if the future citizenry are the care of the present citizenry, there is an individual concern also. The parent must have his or her child, if that parent is to have his full rights. The influence of the child in the home is educative and brings out traits of character that every father and mother must have developed. Parents must know parental responsibility as well as parental love. Indian parents need their children. Let us therefore set forth to save the parents and the children for the parents.

When the Indian parents are saved to industry and citizenship we hope they may have the care of their own children in every way that a free people should, and send them forth each day from their homes to the public school. Then the child, returning, will bring the radiance of child life to the older folk, and with it a parental responsibility. When this day shall come the *family* shall be saved. Today in many places Indian family life is but a fragment.

To the "Save the Baby" slogan, let us add, "*Save the Family.*" Save the family, because the *family is the basis of our civilization and the inspiration of our freedom.*

In our sudden outbursts of heart for babies, let us not forget to picture the baby in his natural setting, in his home, where a father and a mother preside. Then let us see that this family is free from everything that would tend to destroy or debase it.



**Politics out of  
Place in Indian  
Affairs**

THE administration of Indian affairs should be lifted clean out of any influence of partisan politics. The business of the Government with the Indians is one of human dealing. It is the work of fulfilling just promises and of making men and women intelligent, responsive citizens. This work is one of social hygiene and requires the expert direction of men and women who know something about human science.

The destiny of a race is a vital thing; the group of men which directs this destiny has a tremendous responsibility. It is not enough that these men realize this responsibility; they must surely know every element of their task and insist upon the highest efficiency in their subordinates. At the very beginning of their assumption of power or soon thereafter, they must have a definite policy, a logical program, that bears the test of men who think along the most approved lines of racial development.

How unjust it is to the Indian and to the administrator to pluck a man from political life and place him at the head of Indian affairs. It is unjust to the Indian because the administrator has had no time or opportunity to make a definite and systematic study of his task. It is unjust to the man so appointed, for it takes him from the lines of usefulness that have been his lifetime study and practice, and gives him strange and unfamiliar duties. The man who really knows the philosophical elements of race adjustment and who might render the red race and the American nation a real service is thrust aside for a man appointed as a political reward. Good man though he may be how unjust to all concerned to expect him to plan with studious insight.

It is doubtful whether a political appointee can ever understand his task. Swung from his chosen profession he is plunged into his new position only to find himself engulfed in a mass of duties, and surrounded by scores of self-appointed advisers. Local questions arise, quick decisions are required, political expediency must be considered, the teachings of subordinate employees digested, and so the days go by. By this time the mind of the administrator may be warped or prejudiced along certain lines, and all hope of systematic and logical study gone.

The only hope for the Indian and the country in this matter is to find an exceptional man, exceptionally endowed and exceptionally fitted by a long term of study, and when found, to be kept at work. This man must not have the view that the white man as conqueror has a right to impose his civilization as he sees fit, nor must he be only an ethnologist who may fail to see that present day economics affects all men in the country and that all must understand how to make a living and protect their property. He must understand something of sociology and much of human nature. Above all he must see in every Indian, or in the future child of every Indian, the highest possibilities. In such a man there is hope.

We hope that this man exists and that even today he is mapping

out a plan for the salvation of a race, in all that lines that will make that race, the native American, a healthy, normal, efficient and dynamic factor in our American life.

Once we have recognized and accepted this man let it be insisted that he is not the handle of a political pump that taps the well of Indian resources for the benefit of exploiters. Once he is at his task let him keep at it unannoyed by changing politics.



**Canada and Her  
Indian Problem**

THE problem of administering the affairs of the Indians of Canada is not as acute as in the United States, because there are fewer Indians and less pressure for the occupation of Indian lands by white settlers. To the credit of Canada, however, let it be stated that she has a definite Indian policy and a simple code of Indian regulations. All Canadian Indians are subject to the general criminal laws of the Dominion. Reservations are policed by the Dominion police, many of them Indians, and order is maintained.

Canada has other important features in her Indian policy. In the United States the legal status of the Indians has never been determined, but Canada knows exactly when a person is or is not an Indian in the eyes of the law. Canada applies one rule of descent to Indians and whites alike, the child takes the status of the father and his nationality. A white man marrying an Indian woman must remove her from the reservation and provide a home for her in a citizen community, where their children, born into citizenship, may be reared in an atmosphere of citizenship. The wife is regarded as a citizen with all the rights of such, and yet she does not lose the right to participate in inherited rights derived from her father such as participation in tribal funds, etc. White women or non-tribal Indian women who marry Indians are adopted by the tribe automatically and the Indian husband must provide for them. In Canada the father is made responsible for the support of the family. He cannot be an adventurer or a parasite. What wonders would have been accomplished in solving our Indian problem here in the United States if white fathers had been compelled to take their Indian wives to citizen communities and rear their children as citizens who had no claim to the Bureau of Indian Affairs.

Canada has given her Indians a large measure of home rule. The Dominion teaches the responsibilities of self-government in a

rational way that discourages crooked tribal politics, yet she insists upon a rigid paternal policy, the Government must hold the protecting and restraining hand over its wards. In the Dominion Indian tribes through their chosen chiefs legislate upon their own internal affairs, even to the appropriation of funds, but in every official tribal council there sits the Indian Superintendent representing the Dominion of Canada and His Majesty the King. If the tribal council transgress the national laws in its deliberations, or advocates a policy against the good of the Dominion, the Superintendent arises and informs the Indians. The Superintendent also reads the rules, regulations and proposals of the Dominion Government to the Indian council and keeps the Indians informed of matters affecting their interests. In this way Canadian Indians are taught both self government and respect for the Dominion law.

The Canadian Indian policy is an inheritance from the Colonial Indian superintendency inaugurated by Sir William Johnson in New York, before the Revolutionary War. As a result of Canada's policy the Indians there know their status, they feel themselves a part of the country and morally obligated to uphold it. Canadian Indians have military companies fighting even now in France for the honor of Great Britain. These Indians feel themselves Canadians enough for that, and as a very real part of the world's forces.

Canada has produced some splendid Indian sons and daughters who have shone in the professions as well as in the fields of husbandry. And today the Dominion is to be congratulated upon her earnest Superintendent of Indian Affairs, the Hon. Duncan C. Scott.



A Definite  
Platform Held by  
Our Magazine

THE AMERICAN INDIAN MAGAZINE  
stands firmly for the principles, rights and obligations of citizenship and freedom. For these rights of man vouchsafed by the Constitution of the United States and by the will of the Almighty we shall ever struggle, to the end that the American Indians and all men may enjoy their higher heritage.

Upon the base of citizenship and freedom we rear a pyramid whose sides are Industry, Progress, Education and Service. To bring these things to the American Indian and to so emphasize them that there shall be a racial response shall be our endeavor.

When productive industry leads the Indian to progress, and this progress is self-sought and self impelled; when education leads to service, and this service reaches outward of its own will to the greater elevation of mankind—then shall the American Indian find his widest freedom—the freedom that spontaneously reaches out to lift up the man or woman who is less free.

To this responsive, conscious freedom we invite our race in every land and clime of the new world, from the tip of Tierra del Fuego to Point Barrow.

Freedom is the most costly of all human desires, and only the man or race that has earned freedom knows its cost and its responsibilities. The free man has the mightiest of all burdens to bear, for *no man is wholly free while other men are yet enslaved*. The burden of the free man is to unloose the shackles of those bound down by superstition, sloth, selfishness and stagnation. These things are the arms of tyranny, the fanged heads of despotism and the cloven feet of the Soul's slave driver. He who sets out to liberate men and nations must have the armour of faith, the sword of truth and a courageous heart, for his enemies shall be many.

Yet, with this knowledge, we would still fight that our people should be free indeed. And why should not the race that loved wild freedom so well also love the freedom that culture bestows?



**Indians and the  
Temperance Issue**

BEGINNING with the efforts of the Pilgrim fathers in 1633 and with the preaching of the Jesuit priests and missionaries in Canada in 1648, the white man has sought to hold back the liquor traffic with the Indians. The rum of the European as dispensed for social purposes by Cartier in 1535 and by Hudson in 1609 awakened the taste of the red men and marked the beginning of a savage conflict. The use of rum by white men and by red men led to excesses and to bloodshed. Tens of thousands of native Americans perished because of the evil drink. Of a keenly-keyed nervous nature, and unused to resistance to the alcholic poison the blood of the Indian surged wild when rum was spilled into it. Leaders arose among the Indians to warn them of the drink evil, but for a century they pleaded almost in vain. Then during the middle of the 18th century we began to hear their voices. One by one the leading chiefs implored the governors of the pale faced race to stop the liquor traffic—that it was debauching their

race. Then even stronger leaders arose and insisted so earnestly upon the prohibition of the liquor traffic with their people that they won their point.

The temperance movement in the United States began with these pleas of the red man for protection from rum. Handsome Lake, the Seneca Sachem, seeing the ruin of his nation arose and preached temperance so effectually that his people became, almost to a man, total abstainers. The surrounding whites were even affected by his call to sober living. A little later Little Turtle, the Miami, appealed to the Legislature of Kentucky to pass laws restricting the infamous traffic. He won his cause finally, but only after a long fight in which he drew to his aid many splendid men and women among the whites. The Cherokees soon awoke and petitioned Congress through President Andrew Jackson for prohibition laws. The Indians were not slow to understand the evil of drink and in almost every tribe a strong sentiment was awakened. The names of these staunch leaders are those of heroes and their work is marching on long after they have been laid to eternal rest.

In attempting to understand the liquor question as related to the Indians one must know that the Indians first petitioned for anti-liquor laws. One must know that the first temperance leaders in the country were Indians and that the oldest Temperance societies are Indian societies. If the various states and the Federal government have laws making it a crime to sell whiskey, beer, wine or other intoxicants to Indians it is directly because Indians themselves desired to be protected from the destroying poison. In this the Indians are way in advance of their white brothers. Because a white man drinks is no reason an Indian should, but the best of reasons why he should not. And because of this Indians drink less than white men and advocate temperance with vital earnestness.

## *A Message to Congress*

THE SOCIETY OF AMERICAN INDIANS

*Office of the President*

University of the State of New York, Albany, N. Y.

December 1, 1916.

To THE CONGRESS OF THE UNITED STATES:

The administration of the affairs of 300,000 Indians in United States is costing the Government about ten millions of dollars each year. Added to this from Indian sources and others is another ten million.

The aim of the Government is to do full justice to the American Indian and to bring him into efficient citizenship.

Before there can be such an achievement for the Indian, tribes must be dissolved as social, commercial and political entities. The Indians must come into the nation as individual units.

Vast sums are now expended to conserve Indian property, to defray the expense of governmental guardianship and trusteeship and to educate the Indian for efficient citizenship. But while the nation is ostensibly protecting and educating the Indians we ought to ask whether the machinery it employs is fully efficient, and if all obstacles to final success have been removed? If not, the money is proportionally wasted and both the nation and the Indian vitally wronged. We believe that there is both waste and wrong.

Able men and women in business and professional life among both Indians and whites have pointed out several obstacles that prevent the complete assimilation of the Indians; and result in direct injury to the Indians and expense to the nation. Some of these obstacles are here named:

1. Lack of a defined status with a series of grades leading to citizenship and uniform in all states in which Indians are under federal supervision.
2. Lack of a uniform code of law, fully meeting the situation.
3. Failure to individualize trust funds, so that each Indian may know his *pro rata* share on the books of the nation.
4. Failure to admit Indian claims directly to the United States Court of Claims without the specific consent of Congress in each instance.

5. Failure to give Indians an adequate understanding of the government's purposes and contemplated actions respecting them. The Indians have been placed in the attitude of passive spectators.

6. Lack of an adequate form of education, fitting the adult for the struggle of life in his changing environment and preparing the youth for the more intense struggle in citizen communities. Nearly one-half the Indians today are still illiterate.

We appeal to the Congress to bring about a change in the conditions we have enumerated, for they all reflect vitally in determining the progress and assimilation of the Indian. With the continuation of the obstacles the Indians will remain confused in mind, remain broken in spirit, become pauperized by annuities and doles, waste their time in fighting for claims, (many just and many visionary), remain passive and lacking in initiative and ignorant and ill-prepared for a struggle in civilization.

*Cannot the Congress awaken to the fact that it is expending millions to remedy conditions and ills that it has itself imposed or aggravated?*

As long as Indians are segregated, because of the law, the evils of segregation will result.

As long as the present system of conducting the Indian Bureau continues there will be a vast wastage. Congress must make the administration of Indian affairs more efficient by constituting it upon a different basis or it must abolish the Bureau altogether and place the administration of Indian affairs in the hands of a non-political commission empowered to bring about a speedy assimilation of the Indians.

*The remedies we seek are legislative and lie in the hands of Congress.*

We direct the attention of every member of Congress to the Memorial of this Society presented to the President of the United States on December 10, 1914, which reads in part:

"As a race, the Indian under the jurisdiction of the United States has no standing in court or nation. No man can tell what its status is, either civic or legal. *Confusion and chaos are the only words descriptive of the situation.* This condition is a barrier to the progress of our people, who aspire to higher things and greater success.

"We hold it incontrovertible that our status in this nation should be defined by federal authority. We request, therefore, that, as the first essential to a proper solution of the Indian problem, and

even for the benefit of the nation itself, this matter be placed in the hands of a commission of three men—the best, the most competent and the kindest men to be found—and that they be authorized to study this question, and recommend to you (the President) and to the Congress the passage of a code of Indian law which shall open the door of hope and progress to our people. Our Society since its beginning has pled for this fundamental necessity of race advancement.

"We ask, also that the Court of Claims be given jurisdiction over all Indian claims against the United States.

"This done, a great barrier to race development would be removed, for we should no longer be tied to the past with the feeling that the country had not fulfilled its obligations to our race.

"We believe that even more than has been done can be done to make Indian property an efficient instrument for Indian welfare; to make Indian intellect, statesmanship, and craftsmanship useful to the nation. We point with pride to the men and women who by their achievements have demonstrated the inherent capacity of Indian blood.

*"Our plea is that just opportunity be provided to insure the efficiency and enlarge the capacity of the thousands who have not had freedom to struggle upward and whose condition very shortly become not only a menace to themselves, but a burden to the nation."*

May we not hope that Congress will awaken to the need of the hour and respond to these critical situations that affect the life, property, efficiency and happiness of 300,000 potential and actual citizens of Indian ancestry?

The need of haste is great for each year, nay each day, of delay, but aggravates the case and renders the injury more grievous. We look to you for action.

Respectfully,

ARTHUR C. PARKER,  
President of the Society of American Indians.

*Plate 11*  
Former pupils of Gen. R. H. Pratt, and their children on the Tonawanda Reservation, N. Y. Here is a visual demonstration of the "assimilated Indian." Gen. and Mrs. Pratt are in the middle of the group.



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## *Problems of Race Assimilation in America*

*With Special Reference to the American Indian*

By ARTHUR C. PARKER

President of The Society of American Indians

THE assimilation of the various racial elements within the United States is a subject of vital importance to the nation and much has been said and written about it. In general, however, those who have discussed the question have approached it from the necessities and conditions of a single race, as the Chinese, the American Indian or the Italian. Generalizing from their observations of one race or one group of racial elements, writers have often stated that the problem of incorporation is the same for one race as for another. It has been stated, for example, that the immigrant from Germany is soon absorbed in our national life and becomes, to all appearances, outwardly in his person and inwardly in his nature an American with the same civilization governing his motives and acts as govern the native-born citizen; and that, therefore, the American Indian should be as easily absorbed if he could go through the same process as the German, and come through Castle Garden as an immigrant with but a slender purse and hands willing to work.

But the Indian is contrasted with the immigrant in his ability to take on "civilization." One critic will say that the failure of the Indian to become absorbed in the national life after four centuries of civilization is proof of racial incapacity. Another will say that the fault lies with the policy of the Government, and that the Government should treat Indians exactly the same as it treats immigrants. Some critics of Indian progress will say that the Negro slave has been absorbed into civilization and lost all traits of his fathers in Africa, even though grievously handicapped. Therefore, it is asked, why has the Indian not been absorbed?

### *Conditions of Assimilation are unequal*

In all these statements and questions there is a confusion of terms and facts. None of the races mentioned are on a basis of

comparison so far as the conditions of assimilation are concerned. *The initial condition of the race governs its power of taking on our American civilization.* American civilization touching the yellow race affects it differently than it does the black. It produces one initial effect on the white man and another on the red. The final effect may be the same and produce a competent citizen, but *men of different races by reason of their ethnic and cultural development are not equally able to grasp the meaning of civilization* as we know it and to understand its institutions and obligations. The German needs less change in habits of thought than the Korean to become an American, and then the German has the advantage because he is physically pleasing, (being a white man), and does not excite racial prejudice. Soon he may be mistaken for a native and excite no comment because of any peculiar form of dress or type of face. The Korean carries the stamp of his Mongolian origin forever and some deep instinct in our natures makes us dislike the Mongolian. *There is, therefore, an inequality in the conditions of assimilation.*

The various differences between the races that constitute the larger part of the problem of race assimilation in America form the subject of this article. Though the same end is in sight, some races have a longer road to travel and more to learn than others, before the end is reached. For all the individuals in a nation to have the same form of education, the same beliefs in matters political, the same degree of culture, the same motives and like aspirations—for all to be like-minded is not possible at our present state of development. If this is true of persons born in America and of generations of native-born ancestors, therefore, how much more difficult is it for the incoming foreigner and for races not schooled in our history and traditions. And yet, many do surmount all difficulties and we count them as ourselves. This is the point; *we want men who differ with us in speech, thought and habits to talk, think and act as we do.* We insist that this be so in our national household. It costs the other man something to meet this demand and just what this cost is we should know.

#### I. THE EUROPEAN IMMIGRANT

(1) The European immigrant comes to America because he is induced by his own dreams of greater happiness in another land or because others, as the steamship company, urge him to

take passage. The immigrant before coming has a period of hereditary and acquired preparation, though not always adequate of course, or uniform in character. Yet he makes a deliberate choice. In this choice he exhibits the evidence of *moral energy*.

The European immigrant comes to America with one of two hopes, or both, uppermost in his mind. These are the hope of more liberty and the hope of more *money*. Liberty to him means greater freedom of action and the escape from tyrannical laws; money means the ability to have greater ease, desired possessions and land. *Both liberty and money, to the immigrant, mean the expansion of self and the realization of dreams.*

(2) The difficulty of breaking home ties and entering a strange land are overcome when the prospective immigrant is told that in America he will find friends of his own race, that American customs were derived from Europe, that the churches are the same and that the same general institutions prevail. *The immigrant knows he will not have to abandon utterly things with which he has been familiar and in which he believes.*

When the immigrant comes into America he knows several important facts necessary for success in his new country. In the first place *he comes from one civilized country into another*. In the second place, the economic system, basically, is the same in the new world as in the old. The immigrant, therefore, comes understanding and prepared. Despite his oftentimes erroneous and exorbitant ideas of the meaning of liberty and of a "free country," and the amount of money to be obtained, he understands what is expected of him, broadly speaking. He knows that he must obey the laws of the land. He knows he has gone away from his own local government and must submit to the laws of another country. At the same time he knows that he is yet a citizen of his home country and can call upon it for protection. Of great importance to him is the knowledge that to enjoy the benefits of government he must become indirectly or directly a taxpayer. The European immigrant comes prepared to work in the new land. As a worker he understands the meaning of money and how to handle it. He knows what it means to hold property and the cost of holding it; but likewise he knows the benefits of land holding. One of the traits of the immigrant that he does not have to learn from the new country which he enters is frugality and thrift. He lives cautiously and saves his money. He knew enough to do this before he came to these shores. Finally

the immigrant competes in our industries. He is a producer of wealth. He makes things that the nation uses and exports and in doing these things he weaves himself into our industrial and social fabric. To make himself more efficient and so earn more money he seeks to adopt American habits, so far as these things contribute to his success.

*Assimilation of European Immigrant not Difficult*

(3) *With the European immigrant, assimilation is not difficult. He has already the elements that make him easily incorporated into our national life.* He does, however, for a time retain a hold on his former life and not all immigrants are so quickly absorbed as some would have us believe. American life does not at once overwhelmingly appeal to the immigrant, which is not strange, for in many cases he learns by comparison that Europe has better things than we have. Our ideals of life at first are strange and he believes his beliefs better than ours, or that he has a right to them.

The immigrant comes to us with a loyalty to his home country in his heart, even if he should by chance hate his rulers. The German sings of the Fatherland, the Polander of his native kingdom and of its future freedom, the Greek dreams of his heroic past and of how he would whip the Turk, and the Italian sings and talks volubly of sunny Italy. The home country and its welfare is uppermost in the mind of the new immigrant. America is only a workshop where he may become rich. The newly arrived immigrant knows no reason why he should fight with Americans to maintain American freedom. Why should he? When trouble occurs in the native land, however, the immigrant goes home to shoulder the rifle or to man the machine gun. If the defence of America were left to the immigrants who have come here during the last five years, what would happen? Would they assist their invading brethren from Europe? Would many of them be passive and welcome a change in sovereignty? It seems certain that the raw immigrant is here to "get" and not to risk overmuch of life or fortune. The new immigrant is not immediately absorbed.

(4) Foreigners generally segregate themselves, by nationalities, in colonies. Once here they establish Little Italys, Little Germanys or Chinatowns. These colonies of foreigners are just so many obstacles to speed assimilation. The lesson is, however

that *men of like cultural traits seek association with themselves.* They segregate themselves for personal comfort, in order to talk their own language and that they may hang on to the way they lived in the "old country." The foreign born are race-conscious, and even their children are fond of calling themselves Irish-Americans, German-Americans or Hebrew-Americans, as the case may be. Race colonies and the persistence of foreign tongues often become formidable barriers to assimilation. Thus, we find churches and schools catering entirely to a foreign element and perpetuating foreign ideals. This is against public welfare but in a free country is tolerated because we are optimistic of the final outcome.

(5) Too often it is believed that the immigrants all stay in the country and that of the millions that come few go back. Immigrants do return and for two principal reasons: first, because they are unable to compete in our commercial life; second, because they never did intend to become Americans, but only to "get rich" and then go home to enjoy their gains amid childhood scenes. About forty per cent return, many of them having failed in America.

(6) The successful immigrant comes of good stock. Not all are worthless "scum," for the restrictions of our immigration laws see that there is a skimming. Those who do enter our ports come with some money and a certain degree of training. Even the unskilled laborer understands some of the vital necessities of economic life fairly well. The immigrant comes, therefore, with his native ability, his character, his religion, and his labor power. *Back of him are centuries of lessons in the struggle for civilization and freedom.* He has a definite history and its influences course in his veins. This is the kind of man and woman that lands at Ellis Island and knocks for admission.

(7) The immigrant is received by agents of the Immigration Bureau and his qualifications are examined. The Federal government insists upon its right to examine its guests and its future citizens before permitting them to enter. The task is never left to the various states. The Immigration Bureau, instructed by Congress, acts as the reception committee.

(8) If all goes well with the immigrant he becomes a worker. He may keep to his own tongue and associate only with others of his race, but finally his children, especially those born here, get into the public schools. If the father forms only a part of the industrial fabric, the child goes further and becomes a part of

the social fabric. The longer the immigrant stays in America, the more his interests are allied to it and when he has acquired the language, becomes a citizen and becomes familiar with our institutions he has Americanism pretty well ingrained in his system. The children of the immigrant have even a greater chance, for the ideals they form are American and the desires they have for homes and social life are American. They become assimilated—they are Americans.

*The European immigrant is a white man from a civilized country.* His transformation is not a radical one and once he is Americanized we have no prejudice against his ancestry. Native born Americans intermarry with the foreign born and their children and so the race is blended. The white immigrant becomes amalgamated as well as assimilated.

## II. THE AMERICAN NEGRO

(1) By force the negro was brought to America in bondage. He was desired as a slave. It was not within the range of his intellectual attainments to plan immigration voluntarily and in the maintenance of his independence and freedom, to use as capital his physical abilities. The African negro was a savage who was cruel to his own race and superstitious in the extreme. The slave catcher was likewise cruel. The negro saw in the white man that came to enslave him a representative of a master race.

(2) The story of the captured slave and of the herding like cattle of the black men on filthy ships is a shocking one. Chains confined them and lashes drove them on. They came into the bondage of civilized forces without knowing anything good about civilization. They only knew it was resourceful and strong. Presently they found that it demanded work and compelled it by cruel measures. Terrified by fears of punishment and by their own native superstitions they worked, and soon their light-hearted natures became more or less reconciled. They were naturally servile.

### *The Character of Negro Civilization*

(3) The Negro never knew the meaning of real freedom nor could he properly appreciate his condition when enslaved, though there may have been individual exceptions. Certainly the white slave owner did the Negro a wrong in regarding him more of a

beast than a man. This attitude gave rise to many terrible abuses. Negroes were murdered and mutilated for trivial causes as well as for serious crimes at the will of the masters, and the law gave no, or scant protection. The cruelties of the whites, however, were probably not more atrocious than the cruelties of Negroes to each other in their native condition in Africa, but this does not excuse the white master.

Two things made the Negro consent to adopt the ways of civilization—that is such ways as made him passable. These were his natural servility and his *imitativeness*. The Negro admired his master and wanted to be like him. To make his own lot easier he served with reverence and obedience. Gradually the Negro forgot his African home, his customs and his tribal affiliations. He learned English because he had to do so. Nevertheless this did not civilize the Negro, though it put him into communication with civilized men and domesticated him.

The so-called civilization of the majority of Negroes is a very thin veneer. Their powers of imitation and their extravagant love of ceremony, pomposity and display, deceive both themselves and some of their white friends. *Imitation is never civilization, for civilization is an inward growth during the process of which, there is much of the old nature eliminated.* Accretion, or the taking on by imitation, is only an external covering of the unchanged, old nature. The power to acquire a covering does not necessarily denote high character or superiority. On the contrary it is an evidence of feeble character and inferiority.

#### *The Negro is Segregated*

(3) With the so-called "assimilated Negro" one will not fail to note the characteristic Negroid mannerisms, the habits of speech and the thoughts and morals of the untamed African. Before the Negro is fully assimilated his objectionable race qualities must be eliminated entirely. It is the "darky" habits of the Negro and not his black skin that makes the white man look down upon him.

It is well to note the many of the African race who have manfully striven to cast out the traits that have made them a people apart from other men. Great schools have inculcated great ideals and splendid Negroes have gone forth to bring about race regeneration. In this lies the promise of a better race. The credit belongs to a few awakened leaders, who seeing in its full enormity

the plight of their people, cry out for a wide-spread forward movement. The work of Fisk University, of Tuskegee and of Hampton is telling work, for it leads to sober realization, to real culture and to productive activity along intelligent lines.

(4) The fact still remains, however, that the Negro as a race is a segregated one. Living in separate communities the standard of living, in most instances is low. Several factors contribute to segregation, the chief of which are the Negroes' own desire to remain apart, their economic condition and the prejudice of the whites against living with or near them. The Negro is not only segregated socially, but also in most other ways, including religiously. Negro religious denominations are generally under the jurisdiction of Negro religious organizations and not affiliated with white bodies. Some critics have said that this is because Negro moral and religious standards are lower than those of the whites.

(5) Society in general objects to segregated people. It objects to groups of people that are unlike normal groups. Society fears or despises those who are not united with it in ideals, purposes and achievements. It objects to the economically unfit and with even greater emphasis despises groups of people who are grotesquely imitative, but howsoever large groups of men in cultured communities demand common aims in life of its members and a cultural like-mindedness, it equally insists upon the development and expression of individuality. Society does not wish to suppress genius, agreeable characteristics, or mannerisms that are inoffensive, but it does wish to expunge ignorance, caricature, imitation, affectation, and extreme mannerisms. Normal society, with its intelligence and its taste, as well as with its prejudices, objects to Negroes who offend the standards of etiquette, of living, of conduct and of morals. It objects to *any people* who offend its taste and its standards.

(6) Negroes as a race, though not entirely through their own fault, perhaps, offend society because of their racial development, their mannerism, and in their history. They are not like other men in habits of thought or conduct. Likewise they possess such marked physical characteristics that negroid ancestry is always conspicuous. The white man by instinct desires to preserve his racial type, but intermixed with the negro he cannot do this. He therefore does not admit as a white person any person having negro blood.

(7) We, therefore, are led to believe that the Negroes are far

from being really assimilated in the life of the nation. By our economic system the Negro is used for his labor power just as in slavery. Our society tacitly agrees that for him segregation is the right thing. As a group, or more accurately as a mass of people, the Negroes will not be amalgamated in the white race. The fact that Negroes are growing whiter, decade by decade, through the absorption of white blood, constitutes a danger to the white element in the nation, and at the same time a bitter reproach.

#### *Problem of Negro Assimilation Differs*

(8) It should be seen from the foregoing that *the problem of Negro assimilation is far different from that of the European immigrant*. Much more might be said of the Negro to emphasize this, but we have deemed it sufficient to point out the salient facts only. Before the Negro can truly be a cultured man he must undergo a personal regeneration. This is a difficult process, for the Negro in his endeavor for cultural transformation must think even more clearly and realize even more deeply than the white man what the elements of civilization and enlightenment are. And he must be even more magnanimous than most of his white mentors. Before he has his full social freedom the Negro must pay a heavy price and achieve goals that command universal respect. He must demonstrate to the satisfaction of all men his equality and his capacity.

Until then, civilization will hold the Negro in social and economic bondage and count him an element to be exploited.

### III. THE AMERICAN INDIAN

The status of the immigrant who came to America because he *willed to do so* and had an end in view, the status of the slave who was *forced to come* and the status of the American native who was here, in their initial form, all differ. It is one thing to say, "I came because I desired to rule"; it is another thing to say, "I came because I was compelled to serve": and likewise it is quite another thing to say, "I was here and this Continent was mine." It must easily be seen that the primary mental attitude in all three cases is far different.

(1) The American Indian occupied the two continents of the new world at the time of discovery. The native Americans were

a product of long centuries of American environment. They felt themselves free and vigorously defended their freedom against all comers. The whites treated with Indian tribes as with nations and purchased land, thereby in a certain fashion acknowledging the sovereignty and freedom of the native. When the whites encroached upon the liberties or the possessions of the Indians, the Indians fought in defense of their rights. *The Indian as discovered was a landholder and independent of any ruling power save of his own chiefs.*

(2) With the coming of large numbers of Europeans the Indians gradually came in contact with civilized institutions, but he was not dependent upon them. Except as the Indians lived in or near white communities they were not compelled to conform or even understand civilized law or custom. They were free to come and do as they pleased. *Civilization came to the Indian; the Indian was not forced into it and he did not take it upon himself en masse, by choice.* He simply remained aloof. Then with the inrush of white civilization the Indians were engulfed.

Even though they saw the activities of civilization, and even though missionaries explained the new way to them, the Indians could not see in civilization any great blessing. They had not the cultural development that would lead to an appreciation of the forces that civilization controlled. The European immigrant has. The Negro is forced by economic conditions, and originally by compulsion, to enter the activities of civilization, which does not say that he appreciates the forces behind them. Gradually through commerce in skins, tobacco and other commodities, the Indians began to get an inkling into our economic system. It was different from theirs. Indians were communists and frequently worked cooperatively. They could not conceive of actually selling land any more than of selling blocks of the air. "It is God's and given for the enjoyment of all men," they would say, "therefore, how can we sell it?" The Indians' idea of occupation differed from that of Europeans. The idea of property ownership, of government and of punishment for crimes also differed.

#### *Native Conservatism of the Indians*

(3) The Indians of nearly every tribe were a proud people, who would not submit to enslavement. Rather would they suffer any punishment, even death, than acknowledge bondage.

To them liberty was a greater blessing than life and more to be desired.

Indian character has been variously described; by some authors as almost entirely vicious and by others as heroically ideal. An impartial analysis will probably reveal that Indians had many worthy qualities of mind and morals, as well as some weak and inferior traits. On the whole, among enlightened people the Indian is honored because of his love of freedom, his native honesty, his reverence for his Creator, his refusal to be enslaved and his fighting qualities. In the popular mind, however, there will be a prejudice against the savage traits which he has exhibited and people will always look for the lapses of "Indian blood," expecting evil outcroppings. These conflicting opinions will furnish a certain incentive to the descendant of the red race, in that he will feel compelled to live consistently with the reputed high character of the "noble red man" who was his ancestor, and at the same time give heed that his conduct does not lead to the belief that he is still "an irreclaimable savage." The modern Indian who has been schooled and who has entered fully into the life of the nation is closely watched and frequently criticized for doing things that in white men are passed by with a wink. He is expected to be even more "civilized" than his fellow associates.

(4) The Indian is conservative in his racial make-up. He is not essentially imitative. He loves most the things he himself has developed and created. His light canoe, his snowshoes, his moccasins, his fringed buck-skin suit and his plumed bonnet, to him are things that are useful and beautiful, to be given up only when the material out of which they are constructed can no longer be obtained with the same facility as other things. In many cases the Indians gave up their skin clothing and their porcupine quills for broadcloth and glass beads, gave up their flints and bone tools for steel knives and iron implements. But, even so, in a large measure the internal form of their culture remained. Even with the passing of the years some Indian tribes cling to their native superstructure, though its roof and foundations both are crumbling. Some conservative tribes, as bands of the Kickapoo and Apache, steadfastly assert their desire to "remain Indians." By being an Indian, they mean the right to live in the same way, dress in the same manner and believe in the same religion as their ancestors, and what is more insisted upon is the privilege of remaining free from taxation. These are extreme

cases but the fact is evident—*Indians are proud of their racial extraction and count it no virtue to imitate other races.* The race pride of the Indian is one of its chief characteristics. Howsoever low the modern Indian may fall he still has within him the living spark of this pride, though in his own life he may never have done anything to justify it.

When a strange race of men seemingly masters of boundless resources came to the red man of America and offered a new religion and a new method of material living, the red man immediately challenged the value and appropriateness of the proffered gifts. "They are not of our developing," they would say. "We did not originate these things, the Great Spirit did not tell our fathers to do these things, therefore, why should we accept them? How do we know they are good for us? These things are for white men; we have things suited to us and we do not force you to take them against your will. We have our own customs and our religion. Why should we imitate you? Your teachings do not seem to have made your people whom we know less dishonest; how do we know that we shall not be deceived and made evil? We have our way, you have yours; each is suited to his own plan of life." Missionaries were frequently met with these arguments. The Indians proved that their young people who had been educated among the whites and then returned to them were unfitted for anything; that they were neither successful as white men nor good for anything in the Indian life. They had been educated away from the environment in which by necessity they were compelled to live.

As time went on the Indians made the fatal mistake of thinking that because they loved a certain environment, they could retain it and continue the habits of life that characterized the old life. The new life had surrounded them in their segregated localities. Its forces had engulfed them without absorbing them. They reluctantly accepted the white man's methods and did so, usually, only as a matter of economic necessity.

#### *Assimilation Affected by Economic Conditions*

(5) The swift onrush of our modern economic life has been so great that the conservative Indian in his isolation has not quite understood his predicament. His position is one of dependence. It is true that he can raise sheep, horses, cattle and can farm to some extent, but few of the manufactured goods

that he uses today are the work of his own hands or of his own machinery. The factory system whereby the clothing, the leather, the food and the house material that he uses are made by private corporations has upset the Indian and demoralized him. He cannot produce the things he uses. They are very convenient, cheap and most efficient, but he cannot control the production. He consumes these things only, and in payment gives up his land and his resources. In grazing localities or on arable lands he trades his cattle and grain. He feels himself separated from the vital life of the country and comes to think this life is hostile to him. He realizes bitterly that he is being exploited. To some extent, and an increasing scale, this thought is spurring on endeavor. Indians now are becoming business men, using more and more business skill in commercial transactions. The past five or ten years has seen a great change.

The Indian, it is seen, needs to feel himself a vital unit in the life of the nation. He must feel that his life and work has an effect that is known by his fellowmen. With the realization that he is a vital unit must come the realization of the responsibility that falls upon his shoulders to produce valuable material for the support of himself and for the enrichment of other men in all lines of endeavor. That as he lifts himself upward he must also lift other men, must be a controlling principle.

#### *The Results of Segregation*

(6) The reservation system did much to break the spirit of the Indians. Regarded as foes, potentially or actually, the Indians were rounded up by the army and held at the point of the bayonet on reserved tracts. Then came the rations system. The Indian, denied the right to his old hunting grounds, was fed and clothed. Those who survived the poor food, diseased meat and mouldy flour became the reservation Indian of the west. The Government then took the administration of Indian affairs from the War Department and gave it into the charge of the Interior Department.

Segregation had done more than bullets to conquer the red man, and had cost the Government less. In the hands of the Indian Bureau there developed a system of control over Indians, that while apparently devised to bring about the regeneration of the red race, has actually resulted in great harm to many individuals and even whole groups.

*The Indian by his isolation from civilization was able to get only that form of civilization that was brought in to him.* He was the passive factor; the dominant white man the active. This does not tend to produce a people characterized by energy. The method has not been successful as yet in assimilating the Indian and as one examines the Indian law as it stands, the reasons are not difficult to find.

In the first place, the Indians have never been given a defined status in the country, as they have in Canada. In the second place, they have not been definitely made to understand what the Government intends to do, for the Government has had no stable policy toward them. They have, therefore, been forced to become helpless spectators of their own fate. Next, the claims of the tribes, believed by them to be just, have been denied admission to the Federal Court of Claims, without the specific consent of Congress. Indians alone are debarred from this court. Again, the Government has held Indian tribal funds in bulk and failed to divide them individually. This has kept the Indians thinking inwardly and prevented the wide reaching outwardly. This has fostered tribalism and prevented the feeling that the Indian as a man was a dynamic unit in the country. Annuity payments have fostered pauperism. They have kept the Indian shuttling between shack and agency for his little stipend, and led to a hand-to-mouth existence.

At first to protect the country the Indian was segregated, then to protect the Indian he was continued segregated. In his isolation it was attempted to civilize him, educate him and make him understand how to support himself by manual work. Until non-reservation schools were established whereby Indian youth were allowed to mingle in white communities, this educational process was a slow one. *The evils of the reservation system have continued to corrupt the Indian and render a just understanding of citizenship, taxation and social service, things difficult to inculcate or to achieve.*

Despite the gloomy picture we have presented, many Indians have become successful in farming, stock raising and in certain business pursuits, even on the reservations. Many have gone far from the old tribal home and entered trades and professions. Although but little more than fifty per cent of the Indian population is counted as literate the Indians have produced able men and women in nearly all lines of endeavor and in the professions of law, medicine, theology and teaching alone, have more representatives than the whites in proportion to the total number

respectively. Three Senators and several Representatives in Congress are of Indian blood, mostly about one half. It is thus seen that the Indians do enter the activities of civilization and that many have become competent in business. More and more the Indian must be thrown upon his own responsibility which these examples demonstrate a possibility.

(7) There is a rapid diminution in the number of the full-blood Indians due to intermarriage. The absorption of Indian blood into the nation comes both through the marriage of white men and white women. While much has been written concerning the low-grade half-breed it is found as a matter of actual observation that where healthy whites of good morals marry Indians, the children of the unions are not inferior, but most frequently possess the good traits of each parent. Unions between the inferior and diseased of the races produce progeny greatly handicapped in the race of life. Intermarriage is producing a mixed race and a new type of Indian. The Indian through intermarriage is having his blood diffused through the veins of the white race and at the same time is becoming absorbed.

*There is always prejudice against the economic nursing, the low grade incompetent, the filthy and the unlike in purpose and custom regardless of race.* Tribal Indians who fit these descriptions and who have otherwise degenerated are discriminated against socially but there is not a strong prejudice against the competent, educated Indian of sterling character, who is engaged in the world's work. As a well-bred Indian, who is familiar with modern culture recedes from the reservation he finds less race prejudice directed against him. Often there is none at all even in a community where the two races touch one another. There is not the prejudice against good Indian blood that there is against some foreign bloods *because of race*. Indians so assimilated and amalgamated constitute no grave social or race problem. Their aims and methods of thought are thoroughly American.

#### *The Problem of the Ignorant and the Weak*

(8) Thousands, however, by their segregation, ignorance and poverty, remain in a hopeless condition. They are the weak and frequently the unfit. For these there must be some form of protection. The competent should receive freedom, but society must see to it that the incompetent are not rendered an even greater burden to the country. The problem is a difficult one,

for in some tribes ignorant and incompetent Indians have 'arge tracts of land, valuable mineral rights and considerable sums of money in the national treasury, held in trust for them. It is contrary to the national policy to allow these people to be ruthlessly exploited. That the Indians would lose what did remain of their heritage has for a long time been the fear of both the Indians and their white friends. The oversight of Indians has been lodged in the Federal government, and the various states at the inception of the United States as a government delegated their authority to deal with Indians to the national government. This removed the temptation of local administrators elected or appointed by the citizens of the state, to betray their trust, purposely or unwittingly. Where the states did hold some power over the Indians within their borders the evil effects have been seen, as in Florida, New York, California, Louisiana, Alabama and Mississippi. *Organized communities do not want the burden of caring for and protecting a large or small body of non-taxpaying wards.* As a result, the Indians are left in ignorance and are frequently robbed or otherwise encroached upon.

The Indian is a special problem because of his character, and his history and because of obligations of the country to him assumed under treaties and other contracts. *The obligations of the Government are definite facts, and these facts must be met, no ignored in pointing out the remedy.* In helping the Indian to citizenship today, we must pay the Indian what we owe him before we send him on his way alone. We must take the Indian as we find him, and not assume him to be what he is not.

In the struggle for better things and for a true adjustment, the Indian must be allowed to feel that he has the principal part. *If we would give Indians civilization, we must first awaken his moral energy and provide a clear incentive.* It s then for the Indian himself to respond and to reach out for the valuable prizes that belong by right to the man who works and produces by mind and muscle more than he consumes. All this means that race inertia must be overcome. The dormant motor energy again must be applied.

#### *The Indian and the Immigrant Contrasted*

(9) *The assimilation of the Indian means the blotting out of nearly all that was previously his in lines of culture. To compete efficiently in civilization the Indian must conduct himself as a*

HOMES OF THE ASSIMILATED INDIAN  
These are reservation homes of progressive New York Indians.



Plate 18

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white man and under the white man's system of commerce. Then in order that the people about him may not regard him as a social or national menace he must actually have similar ideals and aspirations with other Americans.

*The immigrant does not have to blot out all that holds his interest to his former European home.* He brings with him a religion, an economic life and to some extent, the political system which he finds similar to that of America. The immigrant knows that he will not have to utterly abandon the ties of his former life.

The immigrant comes into America and into American civilization out of Europe and European civilization. He must merely find new political and social ideals and understand a new language. The Indian, on the other hand, comes out of his own peculiar form of civilization, an undeveloped form, to our way of thinking, and into the full glare of twentieth century enlightenment. Little wonder he is for the moment dazed and stumbles as he walks.

Like the Indian on his reservation, the immigrant knowing and understanding his own people best, at first, lives in a "foreign colony." Unlike the Indian, however, the immigrant has no property holdings that bind him to his segregation. Here, then, is a vast difference in the status of the immigrant and the Indian. The Indian is a property owner while the immigrant simply has his scanty earnings to rely upon. The Indian feels that he has capital to dissipate and while he has it he wants it to contribute to his ease. If this were not so he would not so commonly sell his land and live in idleness on the small sums he has obtained. The immigrant once located, desires the possession of land and works steadfastly for it. Because of the Indian's very lack of experience in civilization and for lack of training in industry, civilized industry, he barter his land for the price of his simple needs or his luxuries. Because of their very experience in civilization, the immigrant knows the value of land as a resource and out of the savings of their labor they acquire land.

Under the economic system in which we move and have our being we use other persons as the means by which we acquire wealth for ourselves. We give to those other persons things or service that they consider valuable in payment. But we never desire to pay more to a man for labor or land than those things are worth to us. When a man gets things from us we endeavor to make him pay more than they cost us. He does this more or less willingly because he is driven by necessity or for self gratification to do so. Thereby we are enriched at the expense of

another's necessities. We get as much as we can and give as little as we can.

The ignorant and the needy, therefore, become the prey of the shrewd man who has goods or services to sell.

The Indian having a billion dollars or more in land, trust funds and mineral wealth and being more or less ignorant of values and of the methods of commercial sharks, makes very rich prey for the exploiter. The Indian has things, therefore, the white man and other men, too, want to get every piece of land, every dollar and every right away from the Indian that is possible. The Indian because of his vast property holdings is used as a source of profit by other men.

The immigrant has not vast property holdings and his labor power alone becomes the object of exploitation. There is an initial difference between the immigrant and the Indian.

#### IV. WHAT AMERICA DEMANDS OF DIFFERENT RACIAL ELEMENTS

We started out with the proposition that the initial condition of a race or group of people, coming in contact with American civilization, governs its susceptibility of assimilation. *In this great melting pot of nations, the races that are poured in will not all melt at the same degree of temperature.* The point of fusion will be different in each individual case. Just as platinum, gold, silver and aluminum all melt at different degrees of heat, so different races of men within America, or coming into America will require different treatment.

Assimilation and amalgamation are, of course, two different things. By assimilation we give the various racial elements the common national ideals. The Americanism of which we surround ourselves and in which we believe, is of Anglo-Saxon origin, but its flavor is no longer European. We have developed the original ideals of government and freedom, of social relations and methods of commerce along distinctly American lines. We expect all that come to our shores to embrace these ideals and to cherish them as we do. We expect all to speak the common language of the nation, English, and we expect all to pledge their lives and fortunes to the support of American ideals. When immigrants, Indians, Mongolians or Negroes lay hold of these ideals they have become assimilated. When by intermarriage any one or all the racial elements in the country have fused their blood, we may say that there has been an amalgamation.

We do not want any native American, any Indian or any foreigner to become a national liability, a dependent nor an element of discord. We demand that all who live with us become and be self supporting. We demand that each person cement the ties of the nation by following its ideals and contributing to its wealth. We admit no one who cannot prove that he is competent. Each man or woman who comes into the nation in any way except by birth, must prove that he or she will not become a dependent, a pauper or a misfit. Immigrants are examined by the Immigrant Bureau and their fitness for prospective citizenship determined. The nation demands this examination and show of fitness. Indians likewise are examined for their fitness for citizenship, and only recently a Competency Commission has been visiting the reservations. Ellis Island is the immigrant's temporary "reservation" and the Bureau holds him there sometimes as long as several months, or it may order him sent back across the Atlantic. Congress provides laws that govern the Immigrant Bureau just as it does for the Indian Bureau, and the aim of both is or should be to examine the qualifications of future citizens and to encourage that citizenship.

*The points of view toward the various racial elements that go to the making up of our country are different. Our greeting is unlike, even if our ultimate intention toward all is the same.*

To the European Immigrant we say, "Come, we want you in this free country. In many respects you are already like us. In any event you are a commercial asset."

To the Negro we say, "Well, you are here because we brought you here against your will and made you a slave. In many respects you are unlike us and with some of us you are not overwelcome. However, we will tolerate you for after all you are a convenient laborer and may do even more for us, in time."

To the Chinaman we say, "Stay away, we don't want you. You are vastly different from the rest of us and we dislike your looks. We know your civilization is old and that you can teach us much—but your ideals—we are afraid. No we cannot assimilate you for we cannot understand you."

To the Indians we say, "You were here first, that is true, and though we tried we could not kill you entirely. You must be segregated until you can understand us. We will protect you as best we can, though do not blame us if some of our unscrupulous citizens pilfer a bit. You have land and mineral wealth—a lot of it, which we will reserve for you, but at the same time our

sharper citizens are going to try to get everything from you that they can. You'd better understand that first as last, because that is the way we do business. Listen to your friends and learn to live and think like us, or—well, you'll become extinct."

In a manner similar to this we conduct ourselves to the several racial elements that touch and affect the prosperity of the country. It will, therefore, be seen that, *there is an unequal basis of assimilation and that the various elements will come into the full life of the nation only after the training suited to their special needs and their previous condition.*

## V. FACTORS OF ASSIMILATION

It will be seen from the foregoing that the problem of assimilation is a complex one and that the assimilation of any race group depends measurably upon the characteristics and education which it already has which are similar to those of the country into which the group is to be incorporated. In just that measure in which the immigrant or non-citizen in social habits, education, religion and aspirations, are unlike native citizen Americans, will it be difficult to assimilate him.

Several things operate to make assimilation possible, chief of which are the following:

1. Desire of the potential citizen to become like the native born and to uphold the American ideals.
2. Ability to speak and read the English language.
3. Familiarity with the same body of facts. This comes through a common education.
4. Common religious ideals and a charitable toleration for the beliefs of others.
5. Every day association with native born and other completely assimilated Americans.
6. Participation in the productive activities of the country in cooperation with Americans.
7. The realization of cherished hopes makes the potential citizen loyal to his new country.

When the native Indian, the foreign born south European, the Teutonic north European or even the Asiatic through the equal possession of the seven requirements we have enumerated calls upon us to recognize his qualifications for complete citizenship we need have no fear of granting him political equality and <sup>s</sup>he privilege of the ballot.

## *The Challenge of the Society of American Indians to the Returned Student*

By ROBERT D. HALL

Secretary for Indian Work, International Y. M. C. A.

WHILE the Indian blood does not predominate in me, yet the Indian life does, and becomes the basis for these brief remarks.

So far as the American Indian is concerned, the word "tribe" is being supplanted by the word "race." The Indian's failures are due to tribal divisions, which have prevented concerted action, and ignorance, which has let jealousies and passion displace statesmanship.

Not until the Society of American Indians came into existence has opportunity been given for effective united race action, and in this Society we find place for the educated, as well as the un-educated Indians, to blend their opinions and produce a race program to challenge the attention of the nation.

It has been my privilege to attend all but one of the annual conferences of this Society of American Indians, and to personally witness its growth along conservative and fundamental lines. The Society, with its active membership confined to those of Indian blood only, stands today, by all odds, as the best expression of the race. It challenges the attention of every sincere friend of the race, and its pronouncements, coming as they do from the acknowledged leaders of the race, challenge national attention.

The returned student has had many embarrassments placed upon him. He has been classed as a university graduate, while no Indian schools ever give even a completed high school course; he has been expected to be a moral force, while his training along these lines has been deplorably inadequate; he has been accused of "going back to the blanket" when, as a matter of fact, he loved his home and people and strove against severe odds to meet his people and help them.

There is, however, no place for the "returned student" who whines and complains about his state. What education he has should make him that much stronger to go anywhere, under any

conditions, and say, "My fathers met hard conditions and won—I can do the same." Every returned student should be a member of the Society of American Indians. Why?

(1) *The Society stands for cooperation.*

It has the leading minds of the race in it and no Indian with any education can afford to stay out of it. Loyalty means co-operation and cooperation means giving, as well as receiving.

(2) *The Society stands for the highest service to the race.*

It is helping the race, and any Indian who is willing to let others toil that he may gain without toil is a parasite.

(3) *The Society stands for the best in the race.*

It appeals to the best of the race and the nation, and no returned student should allow his name to be associated with any but the best.

(4) *The Society stands for united attack on race problems.*

The problems now before the race can only be solved by united action, and those of the race who have had educational advantages are preeminently the ones to solve the problems of their race.

(5) *The Society publishes the best thoughts of the race.*

It puts out the finest publication ever produced by the race, and no returned student can afford not to keep posted on all developments, and be thinking, acting and speaking for his race.

(6) *The Society stands for the finest Indian citizens.*

It represents the finest patriotism. The Indian and the white are Americans, and American ideals are fundamental to the Society. The returned student is the latest step of the Indian toward our national ideals, and he cannot afford to settle back in the old rut of indifference. The student above all others should be constructive—a positive force.

All organizations which amount to anything grow up from small beginnings, become capable of bearing large burdens by struggling against great odds, and acquire power by accomplishing. The Society of American Indians has passed the first stage—it is now a robust boy soon to carry a man's burden. Those who started with the Society, and have stayed with it through its gloomiest days, have proved the qualities inherent to the Indian race and are deserving of the encouragement that is theirs. The day is not past, however, when every loyal Indian student can show the "stuff that is in him" by becoming a member and getting into the organization *when it offers a challenge to every sterling quality the Indian race possesses.* While this challenge comes to the returned student especially, for he is in the thick of the fight,

it also should rally to the membership of the Society every American Indian student whose vision calls him to service for his race. Education spells responsibility.

Let every loyal member of the race step forward and say, "Put my name down; I want to get in when I'm most needed to help my race take its place in our nation."



## *A Year's Experience in Community Service Work Among the Ute Tribe of Indians*

By GERTRUDE BONNIN

WE began our Community Center work in the fall of 1915, by starting sewing classes among the women. There was no time to consult the fashion books. We met one day each week, devoting it to charity work for the aged members of the tribe. Plain, warm garments cut in the loose style they are accustomed to wear, were made for those who could neither see to sew nor buy their clothing ready made, with money they did not have. Sometimes members of the sewing classes helped one another with their necessary sewing. Later they learned very rapidly to crochet little caps, jackets and bootees for their babies. Old comforters were repaired; new quilts were pieced and quilted quite creditably by the women.

Many funny little stories were told at these sewing classes. With laughter they stitched away upon the article in hand. As the autumn advanced into winter and snow, we found new work to do in addition to our weekly sewing.

Every Monday, Indians from far and near came to the Government office. Some came to receive their monthly subsistence checks, others to sign papers or to give testimony in an heirship hearing. There was no rest-room to accommodate these "Monday Indians." All day the mothers with their babies, stood outdoors in the snow. There is nothing so tiresome as waiting. At noon the "Monday Indians" flocked by the tens and twenties to the homes of the Indian employees. Now the salaries of the Indian police, Indian interpreter, janitor and stableman are the smallest in the Government service—scarcely enough to support

the families of these employees. This enforced hospitality of the Indian employees was very unfair. The longer an Indian employee stayed in the Government service, the deeper into debt he got. Yet since there is no employment by which ready money may be earned, they are tempted to try the Government jobs, thinking to get a few dollars thereby.

The wives of these Indian employees agreed with me that by locking up their homes and donating their services to prepare and serve a simple, wholesome lunch to these "Monday Indians," a mutual benefit would be gained to all concerned. The Monday lunch and rest-room were started. The soup, pies and coffee were prepared by the Indian women under my supervision. This was really a practical demonstration in domestic science. The women learned improved methods of preparing food in their own homes. The Indian men hauled the wood and cut it up for us. They were good enough to carry buckets of water for us, too.

At the close of the day enough provision had been saved in the homes of the Indian employees to last them a whole week. Moreover, the visiting Indians had been provided a legitimate accommodation. They had a comfortable place to rest without imposing upon any one.

We are grateful to Superintendent Kneale for his kindness in allowing us the use of a Government building, and encouraging us by sometimes coming to our lunches. Mrs. Kneale was always there to help us serve the lunches. There was a great rush at the noon hour and each of us wished we had more than a single pair of hands.

With the coming of springtime, when the Indians were busy with their farming, their trips to the Agency being less regular, we changed our plan. Then we ceased our sewing classes and lunch and rest-room work. We organized a local branch of the Society of American Indians which met once a month.

Our programs were both instructive and social. We spent part of the evening in a study of local conditions. We read papers upon selected subjects. We argued in favor of sending all Indian children to school. We talked also of the innumerable benefits to a tribe that held its annual fairs. We mentioned here the good work started by the Commissioner of Indian Affairs in emphasizing the vital importance to the future race, by the saving of the babies. We encouraged co-operation in this, for it was so unmistakably in the right direction. The evening's discussions were interspersed with music and readings in a lighter vein.

Throughout the entire year I made regular visits to the Indians at their camps. The territory is great and much time and energy is lost on the road.

During the year, three donations were made to the Community Center work by members of the Society of American Indians, which totaled \$23.00. I wish to submit this itemized account:

- \$5.00 Sewing materials, needles, thimbles, thread scissors, easy patterns for children's dresses and aprons.
- 8.00 Subscription to newspapers used in lunch and rest-room.
- 10.00 Applied on purchase of dishes for lunch-room.

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**\$23.00**

Dishes purchased for the Community Center work were:

|                        |        |
|------------------------|--------|
| 4 doz. tablespoons     |        |
| 4 doz. teaspoons       |        |
| 4 doz. cups and        |        |
| saucers .....          | \$9.20 |
| 50 soup bowls .....    | 7.00   |
| 25 yds. oilcloth ..... | 5.50   |
| Carpenter hire .....   | 2.00   |

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**\$23.70**

10.00 pd. by donation

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**\$13.70 pd. by lunches**

There remains on hand a credit balance of \$1.30.

During the summer the Community Center property was carefully packed away. With our acquired wealth of dishes and experience the first year, we are better prepared for the second year's work.

The lunch and rest-room should operate in such a way as to furnish wholesome lunch to the Indians at a minimum cost, allowing only a small margin of gain, that the work may sustain itself.

Under the direct supervision of the Society of American Indians, I made my effort in Community Center work. There were no funds to carry on this experimental work; nor was there any salary attached to my assignment of duty.

I mention these merely as interesting items though they are only incidentals after all. "Where there is a will there is a way."

The field chosen for my work was not a new one. There were others who had already devoted years to the uplift of the

race. They were not lacking in time-tested experience nor means either.

The Government had its salaried employees here. The Church had also provided for its self-sacrificing missionaries, too.

The question naturally arose as to the advisability of the National organization of Indians diverting their energy upon a line of work already taken care of by able bodies. And perhaps there would be some to whom such an endeavor might appear as an interference with the workers in the field, more especially, since there were phases of our problem that urgently demanded our undivided attention.

The thought of interference with any good work is wholly foreign to our high motive; nor do we presume any superiority to those already in the field.

We have awakened, in the midst of a bewildering transition, to a divine obligation calling us to love, to honor our parents. No matter how ably, how well others of God's creatures perform their duties, they never can do our duty for us; nor can we hope for forgiveness, were we to stand idly by, satisfied to see others laboring for the uplift of our kinsmen. Our aged grandparents hunger for tenderness, kindness and sympathy from their own offspring. It is our first duty, it is our great privilege to be permitted to administer with our own hands, this gentle affection to our people. There is no more urgent call upon us; for all too soon these old ones will have passed on. It is possible, indeed, to combine with practical systematic effort, a bit of kindness and true sympathy.

Our Community Center work is non-sectarian and non-partisan. For this reason we are in a position to lend unobtrusively, very beneficial aid toward uniting and welding together the earnest endeavors of various groups of educators and missionaries.

Our chief thought is co-operation with all constructive uplift work for humanity. Therefore, in our attempt to do our very own duty to our race, we so with a full appreciation of all kindnesses and gratitude for all that good people have done and are still doing in behalf of our race.

## *Indians and Prohibition\**

By DORCAS J. SPENCER

*Editor's Note:* The writer of this article is a friend of the Indian, who has an abiding faith in the capacity of Indian manhood. She has done remarkable work for the Indians of the western coast, especially in the work of promoting temperance. Her many leaflets and pamphlets on Indian subjects are little classics on vital subjects affecting our Red race. Miss Spencer's home is at 1437 Grand Street, Alameda, Cal. This article is extracted from one of these leaflets, and indicates how Miss Spencer is distributing knowledge about Indians and Indian needs.

THE very first temperance meeting on this continent was an Indian Council somewhere in the valley of the St. Lawrence. The French Jesuits who had a mission at Sillery, being troubled by the white man's firewater among the Indians, suggested a council of all the tribes at Sillery in the summer of 1648. The tribes rose to the occasion and came in war paint and feathers, and gathered around the council fire in grave deliberation. An Algonquin chief arose and, in his own name and in behalf of the other chiefs present, declared that "every one who got drunk should be given to the French to punish." And the French did punish. They led the culprit, after mass, to the church door, where kneeling, half stripped, and holding the penitential torch as a sign of repentance, he was vigorously whipped.

Drinkers and dealers alike were punished. Indeed there was a death penalty for selling to Indians and two men were shot for doing so. Many white men were involved in the traffic and once a woman was imprisoned for the same offense. A Jesuit in pity begged for her release. The sense of justice of the simple people was violated and their law-enforcement failed thereafter.

The Iroquois was a federation of five warlike tribes in mutual defence against the powerful Algonquins, their ancient enemies.

The statesmanship of these primitive people as evinced in the deliberations of their representative councils, remains to this day, an evidence of their mental capacity, and aptitude for governmental affairs. Their territory lay between the fires of two opposing nations of Europe, and as between the upper and the nether millstones the aborigines were crushed and in the end, became subject to the new nations which had conquered the British. The colonial government guaranteed their lands and recognized the "Six Nations" for they had hospitably included another tribe.

\*The Lawrence Conference has a plank on temperance praying for its enforcement.

In the flight of time changes came to them. The old leaders as they gathered in their Long House, saw their greatest foe still confronting them, and the Council evolved itself into "The Six Nations' Temperance League," still meeting annually, in rotation, in each of the six reservations of the state of New York and holding a four days' convention—the only temperance society having a history centuries old\*.

The first temperance lecturer in America was Handsome Lake, the famous Seneca chief. An invincible warrior, he was captured while intoxicated, and in his humiliation determined to make war on his captor. He lived to a great age and spent many years traveling through all the villages of the Iroquois tribes warning his people against liquor and teaching total abstinence.

The story of "Little Turtle" the great Miami chief, is well known. He appealed personally to the legislature of Kentucky in 1803 or 1804, to pass a law in agreement with the probable action of Ohio, to prohibit the sale of liquor to Indians. His eloquence prevailed and the laws were passed, but did not go into effect because of the failure of the Ohio legislature to enact a law. His courage was equal to his eloquence and he at once began a long course of efforts to achieve his object. The Quakers aided him by giving him opportunities to speak in public and transcribed one of his speeches which they transmitted with other papers to President Jefferson. The President sent it to the Governor of Ohio, urging legislative action at the session of 1808 and 1809. They acted promptly and passed the law. It is still in force in that state. The first congressional law looking to the curtailment of the liquor traffic was enacted through the efforts of "Little Turtle."

The first petition for legal prohibition ever sent to Washington was addressed to President Jackson by the Cherokees. The Cherokees have a proud record. "Seven years before the formation of the American Temperance Society, eight years before the memorable sermons of Lyman Beecher were published, fourteen years before the first national temperance convention was held, more than twenty years before the Washingtonian movement was inaugurated, thirty years before the fraternal temperance societies began to be formed, thirty-one years before the Maine law was enacted the legislature of the Cherokee nations enacted the first prohibition laws and kept strengthening and perfecting them to the end of their tribal existence. For not an hour did the

\*Mr. Charles R. Doxon, Onondaga is now President.

Cherokee legislature falter, or hesitate as to this policy of prohibiting the traffic. For nearly a hundred years they faithfully and firmly maintained the policy."

The other civilized tribes of the Indian Territory, Choctaws, Creeks and others, made laws against selling liquor and also had temperance societies.

The Pioneer and first advocate of prohibition in Kansas was Satanta, chief of the Kiowas. He declared that no white man's liquor should be sold to his people and the man who did it must die. And he enforced the law. A trader wanted to start a store in the territory of the Kiowas. "All right," said Satanta, "you may, but don't sell any liquor to my children. If you do, I will kill you. I have spoken." The trader started his store and prospered, but one day he sold a quart of whisky to three of Satanta's braves and they all got drunk. A few days later Satanta came to him: "You promised me you no sell firewater to my children. You lie, now you die." And Satanta killed him. Then leaving the store and the other white people unmolested he rode away. When the news of this reached the fort, a war extermination was waged on the Kiowas. Satanta was taken prisoner and suicided in captivity.\*

South Dakota is now campaigning for prohibition, but its pioneer was "Red Thunder," a Medwakanton Sioux, who after the outbreak in Minnesota during the civil war, had been sent with other Indians to the Yankton agency. There he found a barrel of whisky and emptied it to prevent the fights sure to follow its use. He became noted and was proud to be known as the man who spilled the whiskey.

The Nez Perces of Idaho have a general temperance society with branches in all their churches served by educated Indian ministers. A salaried secretary (an Indian) is kept in the field visiting, organizing and instructing the auxiliaries. In the local option campaign before Idaho became dry the Indian voters held the balance of power and made their county dry.

The Tutuilla Temperance Society is an organization of the Umatillas of Oregon, and in the state campaign of 1914, there was not a wet vote among them. They raised a handsome sum for the campaign fund.

The Pueblos of New Mexico have a well-established temperance organization, and many of them vote.

\*Gen. R. H. Pratt was with the troops that captured Satanta. Our friend Tahan, Joseph K. Griffis was one of the Satanta's warriors.

The Hopis of Arizona have always been religiously opposed to strong drink as a principle of their own.

A few years ago the legislature of Washington made the sale of liquor to Indians a felony, and within two years three hundred men were convicted under the law. An attempt was made to repeal it, but this was defeated by the action of five hundred Yakima Indians who joined in a telegram of protest to the author of the bill.

The Indians of Wisconsin are now hoping for prohibition. The Paiutes of Nevada held a temperance rally three hundred strong on the last World's Temperance Sunday, showing their interest in the prohibition movement.

The California Indians have made their appeals to government for protection from the liquor traffic. It is believed that most of the Indians qualified to vote in the Pacific states voted for prohibition in 1914. The Indian women of Indian Territory sent their first representative to the national convention of the Woman's Christian Temperance Union at New York in 1888. In 1895 the Indian women of Warm Springs, Ore., sent a beautiful banner richly embroidered in original emblematic designs by their own hands, to the national convention at Baltimore with the following greeting: "To the Chieftain of the White Ribbon Army, Greeting: We send our banner to the great meeting, hoping it will speak to our white friends there. Its symbols are true, and we ask that you will take up the hatchet and strike the serpent—strong drink—in the name of the Indians." (signed) Tullux Hollequilla."

This is a commission to the Woman's Christian Temperance Union to aid their people. As its representative, I have compiled these few records of Indian expression on this vital interest, knowing that with increasing intelligence and opportunity the race is yearning more and more for full protection from this, their worst enemy, not only for themselves, but for their white brethren and the country which is mutually ours.

## *The Indian Service---An Opportunity\**

BY FLORA WARREN SEYMOUR

THE saying of a former Commissioner of Indian Affairs is, or should be, a teacher, is often quoted. The corollary to this proposition is fully as important—every employee is of necessity a learner, if his efforts are to be of any value. In fact, he can teach only in proportion as he learns. To nourish a fount of wisdom there must be abundant springs of knowledge.

It must be admitted that the majority of new Indian Service employees come to their work quite unnourished by any such springs. Childhood recollections of the poetry of Hiawatha or the pathos of Ramona's sad story are but poor equipment for actual practical social service, such as the situation demands. But this inadequacy is as nothing to the impressions brought by those whose childhood has been illuminated by Jesse James' tales and Wild West movies. Outside of actual Indian country, the average citizen gets his information as to the life and nature of the Indian from just such sources as these. And it is from the ranks of the average citizen that the Indian Service is commonly recruited.

It is then not to be wondered at that many employees find themselves sadly out of adjustment to the tasks they are called upon to perform. After several years of experience with the various phases of the Indian Service, I am not prepared to maintain that it is without defects.\* I do believe, however, that the greater part of them are the result of misinformation and misunderstanding, and not of lack of good will and good intent. Any measure, any plan, that will increase the knowledge of the actual facts of the situation among those already in the Service and those who may hereafter enter it, ought to be the most helpful of factors in bettering the results of the work.

This is really a period when social service is gaining an attention it has never known before. Social justice is not only the theme of the campaign platform makers; it is the goal of the honest efforts of a large and increasing number of intelligent

\*A paper presented at the Sixth Conference, Sept. 28, 1916.

and devoted individuals who feel their personal benefit to be bound up unalterably with the common good. Helpfulness to the people as a whole is no longer an interest confined to clergymen and a small proportion of the medical profession. It is increasingly recognized as a general duty. Many a young man and woman growing to adult years in this age of social fermentation, finds in devotion to the common weal the proper material for a career, the fit goal for a life's ambition.

To this devotion, to these ambitions, the Indian Service makes a worthy appeal. It fires the imagination—this asking a race to traverse in a generation or two the path it has taken the Anglo-Saxon weary centuries to travel. Still better, it calls to the spirit of practical effort—making two blades of grass grow where but one has grown before. To give a child the fundamentals of knowledge, the basis of making a livelihood in this complex world of ours, to awaken an adult to the principles of industry and health and thrift—these are real and vital accomplishments worthy of the best efforts of intelligent forward-looking people. To those who seek to serve their fellow-men the Indian Service is indeed a career which will pay rich rewards in accomplishment, if the work be lighted by the lamp of wisdom.

The problem is to put the forward-looking people in touch with the work. The answer to the problem is public education on the subject. If the public in general were informed as to even the barest outline of the requirements of Indian Service work, a double purpose would be served. Those temperamentally unfit for such labors would be wise enough not to undertake them, and a great deal of loss from attempting to fit square pegs into round holes would be avoided. On the other hand, those to whom the work makes a real appeal would hear that appeal and undertake the work. A preliminary education of the public would be a sifting process which would give the Service better material to work with. It would reduce the time required to educate the employee after entrance. For we return to our first ax om; he who would teach must first learn.

Concretely, this means that those who wish the betterment of the Indian Service should seek to increase and clarify public information about it. Newspapers are quick to seize upon any topic out of the usual; for instance, the papers were full, last spring, of Secretary Lane's visit to the Dakotas. Some

of the misapprehensions as to the legal and social status of the Indian were very evident in the accounts of that ceremony. It should be the business of those who know the facts to remove the most glaring of the misapprehensions. Magazines of a social type open their columns to articles descriptive of such work as the Indian Service is doing or should do. They afford another means of reaching the public as it must be reached, if the Indian Service is to be recruited from the type of people best suited to it. All have opportunities to speak before larger or smaller gatherings of people. These opportunities should be utilized. In private conversation and correspondence, there are many occasions when a few words will remove a confused impression and put in its place definite knowledge.

It has occurred to me, in particular, that an attempt to reach with definite information in the form of literature and addresses, the young people who are about to graduate each year from colleges, trade and professional schools, would be an especially valuable form of work. A corps of well-trained, socially-minded, enthusiastic workers would solve most if not all of the difficulties which lie in the path of the Indian Service and prevent it from doing the best work of which it should be capable. We can each of us be of some good in a propaganda work of this kind. No opportunity, however small, should be neglected. The most flickering ray of light serves to dispel a certain amount of darkness. The only way in which the world may be lighted at all is for each of us diligently to keep his candle burning.



### *Faith*

By GAWASA WANNEH

There is a faith that weakly dies  
When overcast by clouds of doubt,  
That like a blazing wisp of straw  
A vagrant breeze will flicker out.

Be mine the faith whose living flame  
Shall pierce the clouds and banish night,  
Whose glow the hurricanes increase  
To match the gleam of heaven's light.

## *Lazarus*

BY GRACE COOLIDGE

THEY stopped their wagon at our hitching post, tying their narrow-built, bare-footed ponies to the rack. Their skeleton dogs, curling themselves up into furry cocoons, crouched down upon the frozen gravel away from the wind. Then they came in, the young man trailing in the wake of his father. It was one of those bitter cold days that so often visit us in Wyoming, but cold days that do not look cold; like smiles disguising bitter words; like Death itself, visibly serene, yet the very state of dissolution. The whole world, or at least the wide stretch of it to be seen from our ranch house windows, was gala with sunlight, yet underneath that sunlight, intangible, the teeth of the cold, like manacles, bit into the flesh.

In Wyoming when we enter house or tent in Winter we go straight to the stove. So deep-rooted is this habit that to do so has become almost a matter of etiquette. Even in summer we congregate about our empty stoves, smiling and talking to each other across their idle blackness.

I drew up chairs for my guests. It was morning. There was housework still pending. I moved about near them, busying myself as I might, not wishing to seem inattentive. They pulled their chairs close to the stove. Stooping, the young man opened its drafts. They drew off their gloves and held toward the fire their hands, cramped with the cold—old gnarled hands and young thin ones. Removing their hats they laid them down upon the floor beside them. Their heads were tied up, hood-fashion, in faded bandanas. They were dressed in the heterogeneous vestments of border civilization. A single pair of overalls formed the lower garment of the son. A knitted muffler enveloped the father's neck. Flimsy canvas moccasins shod them. They wore no overcoats.

For our Indian guests we always kept on hand a sack of tobacco. This with the book of papers, I now passed to them. They gave me smiles of acknowledgment. Then, with hands still awkward from the cold, they helped themselves sparingly, rolling their economical Indian cigarettes.

The young man, his shoulders bent heavily, his claw-like hands extended, hollow of cheek, spoke in a husky voice.

"My father he come here ask you find him story in the Bible."

"A story in the Bible?"

"Yes."

In his native tongue and watching us, the old man spoke suddenly. With his hands, one of which held the cigarette, he enforced their meaning by accompanying them with the conventional gestures of the Indian language of signs. His deep eyes were upon his son.

The odor of tobacco filled the room. The heat from the open stove made the air heavy. The young man, bending forward, his eyes upon the floor, slowly inhaling and exhaling the smoke of his cigarette, listened attentively. He coughed.

"My father he say one time he go to the Indian church and minister he tell that story. Since then he always thinkin' 'bout it. He want hear that story 'gain. It's in Bible, he says. You got lots o' books, he guess you know it."

"Can he tell me what it was about?"

The young man coughed again. He threw the stump of his cigarette into the stove.

"It 'bout a man, a white man, a chief, a king, I guess you call him. This man, big man; he have lots to eat, lots good clothes, plenty money. All time he just sit in his house and everybody workin' for him. He smoke, he have good time."

At this unbiblical beginning I felt a little dubious.

"But one day a man come, sit down on the ground by his door. He stay there all the time. This man he awful poor. He just got rags on him for clothes; he don't comb his hair and it hang down all wild; he got sores on his legs, on his body. The dogs they come close to him, they bother him good deal. He awful hungry." He lifted his face to me. With one thin yellow hand he formed the expressive sign which, turned against the breast of the maker, says, Hunger is killing me, Hunger has conquered me.

"I understand," I said.

The young man coughed and smiled apologetically.

"My father, he say that sick man so hungry he forget that chief got hard heart. One day when he passing he call out and beg him for some scraps of his food. But that big man always laughin', talkin', havin' good time. He don't hear him. He always lookin' the other way. That man wait long time but nobody give him nothin'. Then that poor man he try steal the

bones away from the dogs. But he too weak. Them dogs they all time fight him off. Then he sit down by the door again. And he feel bad in his heart and his sores hurt him and he awful hungry."

"Now by the back door there's settin' an old bucket full of trash and peelin's, just thrown-away stuff and at last he reach out his hand and feel around in that for somethin' to eat." He stopped, coughing again.

I got up suddenly and went over to the book shelves.

The old man straightened himself up. He looked at his boy; he looked at me; then he spoke, vehemently. Afterwards he leaned back in his chair heavily. The son lifted his haggard face, the eyes glowing above the hollow cheeks.

"My father he say that poor beggar man he's like just one thing, he's like us Indians the way we livin' and dyin' today."

And, hollow of chest, he too sank back in his seat.

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### *With Benefit of Clergy*

BY BERTHA CROUCH BAKER

WHEN the Sparkle-eye Lady, as the Indians at once named the new field-matron, entered upon her duties among the Indians of the Valley, she was horrified at the fact that they freely entered into matrimony "without benefit of clergy." She resolved to concentrate all possible energy to the betterment of their condition in this respect, if she accomplished nothing else.

The resident missionary, who up to this time had led an exceptionally care-free life, took note of the keeness of interest exhibited by the field-matron with reference to their mutual proteges, and deemed it prudent to spend one day more each week, in real work among his parishioners, thereby spending only five days a week with his fishing-rod and tackle. While it pleased him to be consulted by a woman whose practical education included a considerable knowledge of taxes, drugs, law, cooking, sewing, babies, horses, agriculture and, etc., still, on the other hand he found her rather annoying at times, by her persisence in attending to matters pertaining to the duties of their respective positions, on the days when he felt sure the trout were biting superbly. He wished that she would be more considerate.

As for the Sparkle-eye Lady, herself, she was used to finding curiosities in lieu of resident missionaries in the Service, and one or two peculiarities more or less in this particular man bothered her not a whit. When she could, she did her work alone, but when necessity demanded the presence of the sterner sex, she carried the missionary off to do her bidding without listening to his objections.

The Valley Indians formed a small tribe, so small in fact, that long ago they had welcomed the coming of the white man as a possible protection against some of their fighting red neighbors. After a time the white race had absorbed a part of the red race, as the faces of some of the young Indians attested, and he taught those with whom he had not mixed his blood, to harrow, and to hoe, and had given them a place in his field. So, the Indians of this Valley went forth in the morning to labor as a white man, and they came home in the evening to the life of an Indian.

From the first, the pleasant, brown faces of Mary and John had attracted the Sparkle-eye Lady. The Reverend Johns, upon her inquiries regarding them, had voluntarily relinquished the joy of a whole afternoon by a mountain stream to give her their history, with exciting little embellishments all his own.

Mary was a Digger, and was born in the Valley. In a raid of the fierce Pitt River people, she had been captured by one of the warriors, and carried away. Two or three years later, she had come wandering back to her father's house, famished, and nearly dead from exposure. She had fled from the hated Pitt Rivers, and on foot had made her way back through the woods; and, on her back swung a little papoose, none the worse for its journey.

Across the narrow valley from her father's house stood a cabin, which during the day was deserted. But at night a man came in from the field, followed by two small children. In the morning they were up and away at daybreak. They broke their fast early, and supped late, but it was the best the father could do; the mother was dead. This man was John.

Mary, lonely, and a burden to her people, often watched the young man come and go with the children following, guessed at the dirt in the cabin, and the lack of cooked food. So, after a time, and quite without romance, Mary had taken charge of John's household and children, and he had taken her presence at his hearth as a matter of course. It was a very sensible-

arrangement from their point of view. Since then, four other children had come to them; and that is the way matters stood when the Sparkle-eye Lady first met them.

The field-matron believed Mary and John excellent material to work upon, and cultivated them assiduously. At least once every week, the matron's horse, old Betsey, had the pleasure of being tied to an oak near the trail that led up to John's cabin, and splashing either her nose or front foot in the old watering trough in the road, while her mistress visited with Mary. Mary's English was not as fluent as it might have been, but, by the united effort of each, they kept very fair track of one another's conversation. It was not long before the Sparkle-eye Lady chided the two at the lack of a ceremony to consummate their nuptials. They laughed and replied that it was all very well for young people, who had time for feasting and dancing to have a wedding, but that they had a family to feed, and could not give feasts.

Nevertheless, the upshot of it all was a wedding, and the Reverend Johns tied the knot, and he was frequently fond of telling his friends how he had brought the thing about through his Sunday harangues in the chapel; though, truth to tell, Mary and John usually slept peacefully through these ordeals.

Poor John had protested against a wedding, but Mary, after carefully inquiring of the Sparkle-eye Lady all about divorces, of which she had heard much from the ranchers' wives, and upon being assured that the ceremony of a Christian wedding did not lay her liable to any such calamity, had declared herself decidedly in favor of it. So did Plumas, her first-born, the papoose whom she had carried on her back on that terrible journey from the Pitt River Country, twenty years before. Indeed, he had given her the money with which to purchase the new hat and corset Mary had considered necessary for the occasion. An appropriate array of wedding presents was on exhibition in the parlor of the parsonage, and a wedding supper for the bridal-party simmered on the stove in the kitchen; and its odors, wafted across the road to the chapel, saluted the guests assembled therein, making them eye their lunch baskets hungrily, for this was a gala-day, and the prospect of fried fish, acorn soup, and acorn bread, was not the least of the attractions of the day. From all the country around the guests came, friends of a lifetime; and among them, with round wondering eyes, sat the children of the bride and bridegroom. Plumas, by his own

request, gave the bride away. He was young and educated, and civilized life held out many alluring prospects to him and the Sparkle-eye Lady whispered to the Reverend Johns, as Mary and Plumas came up the aisle, that from the glow on the boy's face and the light in his eyes, one might almost imagine it to be his own wedding day.

But at the critical moment, when Mary stood with her arm slid stiffly into the crook of Plumas's elbow, as she had been instructed, at the very steps of the altar, John rebelled. He retreated from his post of duty where he had awaited his bride, and sank into a seat among the congregation. Married he would be if Mary insisted, but expose himself to the hungry gaze of the assembly, he would not. Singly and collectively the friends coaxed and cajoled. He would only shake his head. He, like most bridegrooms, seemed to realize his own unimportance. Mary giggled and laughed at the turn affairs had taken, and suggested that they "Let him alone, he all right, right there. I get married just as much when he sit there, and I stan' here." This difficulty settled, things proceeded smoothly enough. When asked if he would have this woman for his lawfully wedded wife, he answered with apparent indifference, "Ho!" When the Reverend Johns inquired if he would love, honor and cherish this woman, he responded, "Sure," and Mary giggled again. When his agony was at its worst, and words were beyond him, he assented by waving either his hat or his hand. The bride stood at the altar, with her handsome son beside her, twisting her handkerchief, and nervously making, with Plumas's help, the proper responses, and she shyly received her boy's affectionate kiss.

Later, after the dinner was over, the bridal party came out of the parsonage, and mingled with the guests, who had eaten their lunch out-of-doors, and bits of gossip went the rounds among them as they sat on the soft mats of fragrant brown pine-needles, at the edge of the oak-forest. Old reminicences were recited, old stories were retold. Some of the younger ones told stories of the white man's coming as they had them from their grandfathers.

Twilight warned them of the lateness of the hour. Slowly, and with reluctance, they gathered up their lunch-baskets, and called to their children. Mary and John drove away in their rubber-tired buggy—for John was prosperous—with the wedding presents stowed safely away in the back. Plumas watched

them as they started on their honeymoon drive, until a turn in the road hid them from sight; then he took the old trail up through the hills that led past Slidin' Hill, a short cut to his mother's cabin, with the younger brothers and sisters filing behind him. The Sparkle-eye Lady watched him until he and the children had disappeared around a bend in the path, then she turned to her remaining guests, only to find that the gloom of the forest had silently swallowed them also, and the Reverend Johns was cutting short a tale of a "four-pound one," in order to attend to a seine he had placed in an irrigation ditch down in the field, his faithful family following, leaving the Sparkle-eye Lady alone, wondering if she had dreamed it all.

After that old Betsy traveled even more frequently up the Creek road, and stood drowsing at the trough in the shade, while her mistress spent long hours at the cabin perched higher up on the foothill. From here the entire valley was observable; and, between the setting of the neat stitches, and the stirring of the strange batters which Mary was learning to compound, the two women watched the changes that took place in the valley below them as the seasons came and went. When the buttercups of early spring drooped with old age, they lamented but later, laughed with delight when the poppies, like well drilled soldiers, rushed to the front, and unfurled anew, a yellow standard. They saw the crops sown when the acorn leaves were as large as mouse's ears, and later watched the children amuse themselves with great sheaves of fragrant white Easter lilies, gathered from the mountainside, or the red snow-plant; and, while they noted the changes of the out-of-door world, their own indoor world was changing too. From the kitchen came whiffs of the white man's wheaten loaf browning, and of spices, which the Indian woman was learning to put into her plain cakes. At times the whir of the sewing-machine, and the click of the knitting-needles gave promise that the children would be more warmly clad the coming winter.

One day in early fall, Mary drew the Sparkle-eye Lady close to her, and whispered to her a secret. Whereupon the Sparkle-eye Lady threw her arms about Mary, and they laughed and nodded meaningly to one another. And before winter set in, John took the time from the field, and Plumas from his little blacksmith-shop, to build another room to the cabin, and to add to its furnishings, a new bed from the store, also a wonderful

rocking-chair, which reflected the rays of the sun in its brilliant varnish.

This new room was exclusively Mary's. Here she planned and made her first layette. When the other babies had come, the matter of garments with which to clothe them had never entered her mind. A long strip of cloth to bind about them, and a little grass tu-too, or baby-basket, was all that Mary had considered necessary. It was different now. Plumas and John made numerous shopping trips for Mary, and brought home to her soft muslins and pretty edgings. Mary diligently cut and stitched; and, as each new garment was finished, it was brought out in the evening for exhibition. Admiration of the dainty things ran high among the children, and Mary, John, and Plumas talked together in the language of the long-ago Indians, which the younger children could not understand. Plumas smiled as he heard John call Mary his "wind-flower."

When the snow flew, and evenings were long, Mary set to work on a new kind of baby-basket, while Plumas laboriously whittled out some rockers for it. When the cradle was done, the Sparkle-eye Lady trimmed it in frosty laces and gay ribbons.

\* \* \* \* \*

One day in early spring, old Betsy came ambling down the Creek road lazily, and the reins over her back hung slack as the Sparkle-eye Lady dreamed the dreams that spring bring us, be we young or old. The meadow-larks sat on the lichen covered old stake-and-ridder fences, and sang "Backe-to-dong-galee," joyously. The firs breathed out their fragrant breath on the afternoon air, and yellow violets dotted the fields. As she came in sight of Plumas's blacksmith-shop, the Sparkle-eye Lady started, and gave the lines a vigorous jerk. The door of the little shop was closed. She urged old Betsy forward to the watering-trough, where she tied her hastily, and started up the path to the house with all speed, her heart pounding alternately with joy and foreboding. At the threshold she paused with the exhaustion of the climb, and steadied herself against the door-casing with one hand, while with the other she pushed open the door of Mary's room.

The outline of a tiny form underneath the soft covers of the cradle was dimly discernable, but Mary's bed was undisturbed. In the rocking-chair by the cradle sat the crumpled figure of

Plumas, singing low and softly, in accents that made the Sparkle-eye Lady's throat contract, and her heart-throbs nearly suffocate her. It was a death song. Plumas was singing to his mother, that she might not be lonely on the long trail to the Happy-Hunting Grounds. The field-matron turned, wringing her hands convulsively, her eye following the trail which wound up the mountainside nearby, and from whence a faint echo of the boy's song came. Halfway up the ascent, she caught, through the dense foliage of the firs, the flicker of a moving line of people winding their way up the mountain-side to the old Indian burying-ground.

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## *Indian Citizenship\**

BY THEODORE ROOSEVELT

THE Indian should be thrown loose to shift for himself, as a citizen amongst other citizens, as soon as he can be prepared for the ordeal. It must not be done too quickly, for he will then be helpless and perish, nor must it be delayed too long, for he will then become accustomed to being petted and cared for and will be too weak to stand when finally left alone. When it is done, we must be prepared to see a great many of the Indians sink under the strain. It will be lucky if half of any given tribe survives the shock, and after the inevitable period of decay and disintegration begins to grow again, not as a tribe, but as an aggregation of individual American citizens mixed up with other American citizens.

We must beware of becoming discouraged even by the reports of some excellent missionaries and agents. Not a few very good men, who have grown accustomed to regarding the Indians solely as wards, and who are very kind to them, feel utterly disheartened when these wards are taken away from them and turned loose, at the general sliding down the scale, which at times becomes visible. These men will often say that the children of the half-breeds, or of the educated Indians, are worse than the others; but all that this means is that in each case the Indian is

\*From a report on Dakota reservations.

preparing to stand for himself, and that of necessity a certain number of those thus preparing slip and fall, and a certain number of the others, being less docile and tractable than when they were more helpless, are less agreeable to get on with. Exactly in the same way, a lot of school-boys, carefully protected and isolated under the guardianship of a clergyman, would at once, in his eyes, seem to slip back if liberated from his control, and yet would really merely be taking the inevitable plunge to learn whether they could sink or swim in the troublous sea of life. So it is with the Indians. We must protect and guard them up to a certain point; but all the while we must be fitting them as we best can for rough contact with the world; and, finally, when all, humanly speaking, is done that can be done, we must turn them loose, hardening our hearts to the fact that many will sink exactly as many will swim.

It is impossible to expect to get the Indians up to the white level in one generation. It will take two or three to get them into a position where they will have a fair chance of surviving, some sinking and some swimming. However, Indians have to be put on their feet some time; to put them on their feet too late is as bad as to do so too early.

I think that even a good agent who takes a fatherly interest in his charges is unable to see that they must in the end shift for themselves, and that when first turned loose a period of decay is sure to set in as the precursor of a period of healthy growth. It is just what would happen in any Eastern school where boys were kept under the paternal guidance of a good clergyman and then turned loose to shift for themselves. Many would fall, and there would be a period of change during which the results would appear disheartening, and yet it would be absolutely necessary to go through this period in order that those who survived might stand as men on their own feet. Of course, however, it is all wrong to try to force the time when the Indian can stand alone, exactly as it would be all wrong to try to force the boy to make his own way when he was eight or nine years old, because he ought to be made to make his own way when he was twenty-one.

## *The American Army's Debt to the Indian*

By W. O. M'GEEHAN  
(In the New York Tribune)

**E**ditor's Note: Not everyone will agree that the Indian has left only his military tactics to the country. Beyond his music and his folk lore there are other things the Indian has given for the benefit of civilization. Dr. G. Wharton James in his volume, "What we May Learn from the Indian," discusses some of the Indian's gifts. It may be well to remember that our entire system of cultivating corn was directly borrowed from the native Indian. Mr. M'Geehan has written a good article however and it is well worth reading.

**W**HOMO was the greatest American general? Considered from the point of view of his influence upon American field tactics, it was not Washington nor Grant nor Lee. It was some nameless Indian warrior whose bones lie in a forgotten mound and whose shade, sitting erect upon a ghostly steed in the Happy Hunting Grounds, grins sardonically as it looks down upon a brigade of khaki-clad United States troops drilling in open order.

He sees the paleface commander deploying his skirmish lines with wide intervals between the men just as he had done and he notes with grim approval how the infantrymen take advantage of the topography of the country. Then, as he sees the advance by rushes, a squad or platoon darting forward from opposite sides of the line to baffle the fire of the enemy, as he knows that field tactics as he designed were good.

And that is all that the original American has left to his country. His music does not amount to much, his folk lore is not worth the preserving, but his military tactics have stamped their influence indelibly upon the American army. What has happened over in Europe during the last two years may entirely change the field tactics of the United States army, but at the present writing the principle of open order, borrowed from the original American infantry, the Indian hosts, dominates the American field tactics.

The first of the paleface generals to admit the military genius of the American Indian was George Washington. That was during the French and Indian wars, when Washington was attached to the Braddock expedition. The elementary histories tell how Washington tried to impress the stubborn English commander with the folly of fighting in close formation in that wilderness. Washington suggested that the English expedition adopt

the Indian tactics and take advantage of the country. Braddock refused and the refusal to adopt the Indian tactics was disastrous to the expedition.

Military science has turned to the Indian point of view since then. It is a primary rule in the tactics of all nations now to take advantage of the terrain—that is, the topography of the country. If there are trees to mask an advance, every advantage which the cover gives is taken for all that it is worth. It is no longer considered unchivalrous or unmilitary to make feint attacks from the front while the main attack is made in the flank or in the rear. Any military tribunal of today would have cashiered Braddock. He would be regarded as a man utterly ignorant of the first principles of military science.

Perhaps we may not be able to prove that the credit for the khaki-colored clothing which makes the modern soldier such a difficult mark for the enemy rifleman belongs to the American Indian. But the fact remains that the Indian was the first to adopt a fighting costume which made him hard to distinguish against the background. The dun of the deerhide clothing which the American Indian wore was as hard to distinguish as the khaki of the American or British armies or the dull gray of the German army. The white clothing which the German armies in Russia used for advancing through the snow is an adaptation of the American Indian's scheme of making himself look like his back ground. The Indian never had any artillery, but he paved the way for the masked batteries.

The incendiary bomb used in Europe was another invention of the American Indian. Long before he knew the use of gunpowder the American Indian used flaming arrows to set fire to fortresses. Andrew Jackson later adopted the scheme when he sent a red hot cannon ball into the renegade's fort in Florida and blew up the powder magazine.

The tactics of the United States Army in the Philippines and in Cuba were entirely the tactics of the American Indian. United troopers charged the Spanish blockhouses in the same fashion as the Indians rushed an immigrant train or a border stockade. These charges baffled the Spaniards and they disgusted the Filipinos, who always protested that the American troops fought unfairly.

I saw one strongly defended town in the Philippines rushed Indian fashion by two companies of volunteer infantry and captured in a frontal attack with heavy loss to the Filipinos.

The latter were strongly intrenched and their Mauser rifles swept the open ricefields through which the American troops had to advance.

The United States troops deployed into line of skirmishers just beyond the range of direct fire. Then they started to advance by rushes according to the plans made by some ancient Indian commander. One squad would dart forward for fifty or a hundred yards and start firing from behind one of the little hummocks wh ch criss-crossed the field while the line behind continued a steady fire on the Filipino trenches. Just as this squad was settling to pour a steady fire at the Filipinos another would dart forward from a different part of the line. The fire of the Filipino lines became demoralized. There was no stationary target and all the time the American fire drew closer and became more accurate.

It took less than three hours to take this strongly defended place by frontal attack and with a ridiculously small force. General Charles King, who had charge of this attack upon Santa Ana on the south line near Manila, acknowledged that it was won by Indian fighting pure and simple.

One of the Filipino generals—Pio Del Pilar, I think—afterward complained that it was unfair. "They attacked us in a different manner from the Spanish troops," he said. "And they were into our trenches before we knew it. We were shooting all the time, but there was nothing to shoot at. When we started to fire at one group of men they were no longer there and men were running forward from another part of the field. When we turned our rifles there were men coming at us from another direction. We had barely time to leave our trenches before the American soldiers jumped into them."

This advance by rushes is an essential part of the American field tactics of the present. It was plagiarized directly from the Indian rush upon an immigrant train or a frontier stockade. It is the only style of frontal attack that would in any way embarrass machine gun operators.

General Villa used it in his operations against the Huerta army, and an editor who is in the habit of making remarkable original discoveries decided that Villa had worked the plan out all by himself. Villa's ancestors had been advancing by rushes in frontal attacks hundreds of years before, and as a matter of fact at the time Villa was using this plan of attack it was part

of the United States Army tactics. Villa's men captured many a machine gun in this manner.

It was the American Indian too, who first discovered that the cavalryman's horse was chiefly useful for getting him somewhere in a hurry and that once the cavalryman was at his destination he was more effective fighting as an infantryman. Were it not for his penchant for scalping those slain in battle and for some other eccentricities the Indian would be frankly acknowledged as the greatest cavalryman and the originator of most of the cavalry tactics of the United States army. Setting aside all prejudice and gauging his work purely from the point of view of efficiency with the smallest numbers and the least facilities, Geronimo, the Apache, was perhaps the greatest of all cavalry commanders. Certainly, he attacked with the greatest dash and inflicted the maximum harassment with the minimum effort, which is the business of the cavalry commander.

Should the American army be forced to invade Mexico, it will be a case of the purely American tactics as demonstrated by United States troops as against the purely American tactics as demonstrated by the Mexicans, half brothers of the originators of those tactics. Other things being equal, such as the matter of guns and munitions, the victors will be those who have become most proficient in the tactics of the ancient and purely American general who first evolved the scheme of open order and advance by rushes.

One can almost see the inventor of those tactics watching the struggle from his vantage point on a peak in the Happy Hunting Grounds. The ghostly war bonnet is proudly erect and there is a brilliant light in the fierce dark eyes of the great warrior.

"My brothers use my battle plans well," he says, "but the paleface warriors even better. They are great warriors now, the palefaces, for they fight with the cunning that I have taught and in the real American fashion."

And the heart of the great chief will no longer be bitter as he turns to his wigwam. The tactics of the United States Army form a flattering tribute to the American Indian's only streak of genius, the genius for military affairs.

## *Platform of the Thirty-fourth Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples, 1916*

THE Thirty-fourth Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples recommends that the number of hospitals for the Indian service be increased and urges improvement of sanitary conditions where they are at present seriously deficient, and further recommends an increase of the annual appropriation by Congress for the educational facilities among the Navajos. The Conference wishes also to set its approval upon the progress made in industrial and vocational education and in health conditions.

We heartily commend the work of the various Christian missionary bodies, which are now more than ever before exhibiting a higher degree of cooperation in meeting the spiritual needs and longings of the Indian.

The Conference deplores the fact that the continued uncertainty as to the legal status of the Indians of the State of New York causes serious injury to their industrial, intellectual and moral advancement and prevents the enforcement of the laws of the State relating to vice and crime, the public health and education. It is a matter of congratulation that an able investigation into this legal status has been recently made by a Deputy Attorney General of the State. We recommend that the results of this investigation be submitted to the Department of Justice of the National Government for its consideration and also that Congress be requested to pass a broad enabling act, under which the state of New York may enact all needful legislation for the improvement of these Indians and the benefit of the State. The Conference makes this specific recommendation because of the exceptional historic and legal situation of these Indians.

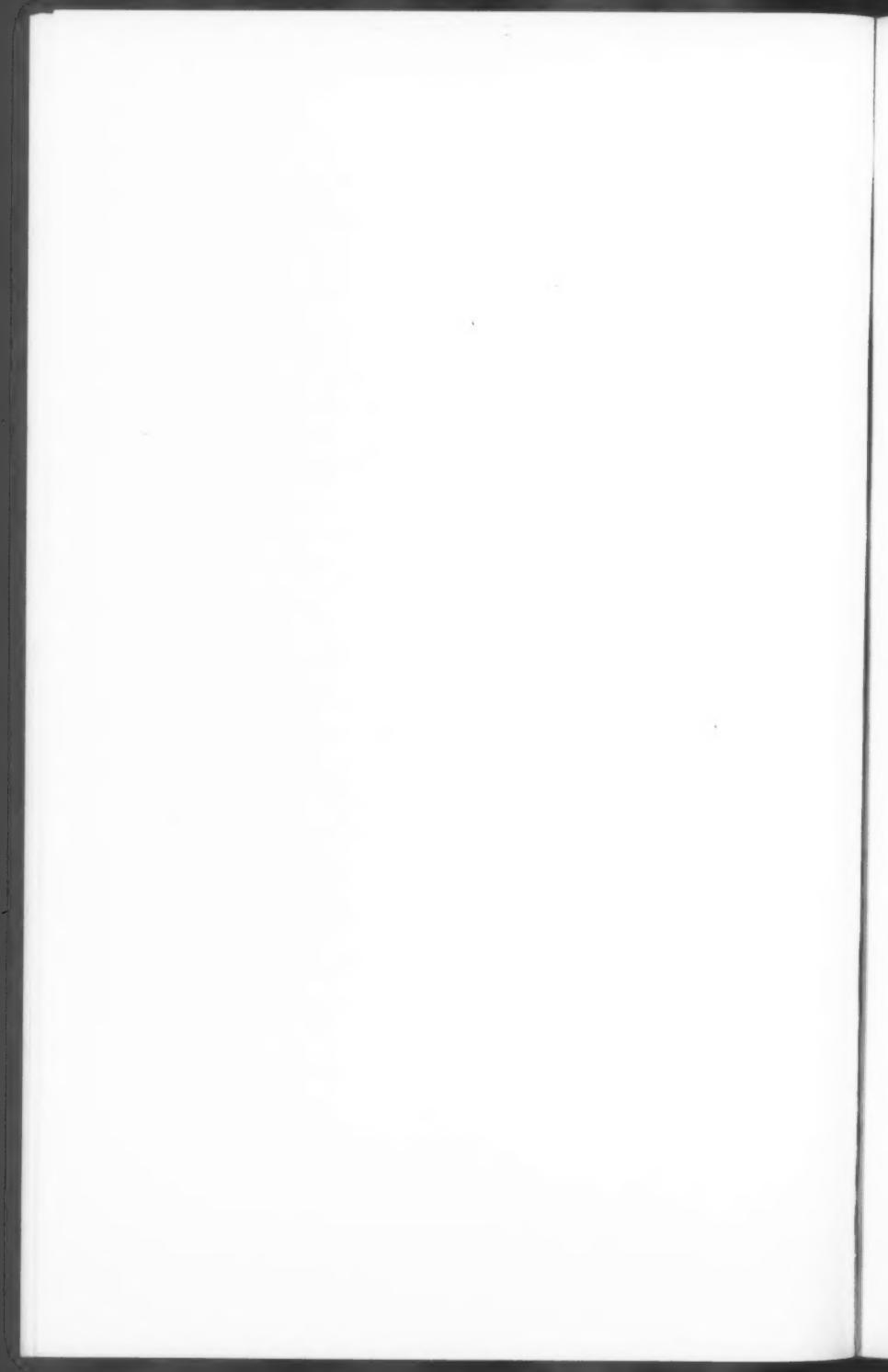
The ultimate solution of the perplexing Indian problem will be reached only when the Indians by an academic, industrial and moral education have been prepared to receive all the privileges and assume all the duties of American citizenship. Until that time such Indians as are not so prepared are the wards of the Nation. The Nation is in duty bound to protect their rights, promote their interests, and provide for their education.



*Plate 13*

TAHAN (JOSEPH K. GRIFFIS)  
Osage by blood but adopted by the Kiowa.

Tahan was a boy in the Battle of the Washita and later went with the Kiowa on many of their expeditions. Unable to speak English at 18, he is now a successful business man in Cleveland, Ohio.



Experience has proved that it is fulfilled very imperfectly and under great disadvantages, special legislation enacted to meet special exigencies and administered by a Bureau whose head changes with every change in the national administration. A permanent, stable, and developing policy is essential. We therefore urge the creation of a non-partisan, independent commission, permanent in its character, which should make a careful examination of the mass of Indian legislation on our statute books, much of it local and fragmentary, and from it develop an Indian law, general in its provisions, comprehensive in its policy, forward looking in its purpose. Such law, when enacted by the Congress, should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the Commission, to which should be committed the entire charge of the Indian service. We urge this plan, not only to secure greater economy and efficiency but also to promote a consistent, continuing and developing policy—a need recognized as of the utmost importance by all workers in the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the Nation.

Until the reorganization of the work for the Indian upon the principles above outlined, we deprecate as unwise and dangerous legislation which will remove all authority respecting our Western Indians from the control and supervision of the Secretary of the Interior and the Commissioner of Indian Affairs.

The policy of all Indian administration should include at the earliest possible date the segregation and individualization of Indian tribal property, in order that competent Indians may have available immediately all resources to which they are entitled and that they may be completely severed from the guardianship of the Government.

We urge that immediate steps be taken by the enactment of new legislation or otherwise, further to protect all incompetent Indians, especially the full bloods, in order that their property rights may be conserved and their resources expended for their benefit under proper supervision, looking to the correction of the flagrant abuses now rampant as particularly brought to our

attention as existing among the Five Civilized Tribes and the Osages.

During the present year a larger measure of autonomous government has been granted the Filipino people by act of Congress, giving to them greater control over their internal affairs.

It is self evident that so long as the Philippine Islands remain under the sovereignty of the United States, the government of the United States must continue to be responsible for good government and efficient and economical administration in the islands. It is equally clear that the wise exercise of authority must go hand in hand with such responsibility.

The effect of the rapid withdrawal of American administrators, in anticipation of, and coincident with, this legislation, will be watched with unusual interest but not without misgiving. We believe that the policy of dispensing with the services of trained experts and scientists will have a far-reaching and harmful effect upon the sanitary, social and economic life of the islands.

We therefore urge that these necessary aids to the welfare of the people of the islands be not abandoned.

We reaffirm the recommendation of the Conference of last year that an immediate grant of full American citizenship be made to the people of Porto Rico.

### *Start Right Now—You Can Do It*

A VERY practical way to help your country and incidentally to help the Indian race to social and political justice is to become a supporting member of the Society of American Indians. Once a member do not fail to secure other members. Get one each month.

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# The American Indian Magazine

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ARTHUR C. PARKER—EDITOR GENERAL

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Subscriptions are included in membership to the Society. Persons not members may secure *The American Indian Magazine* upon the regular subscription of \$1.00 per volume.

THE EDITORIAL COUNCIL invites friends of the race to unite with the native American in providing this quarterly Magazine with a high quality of contributions. Although contributions are reviewed as far as possible, *The American Indian Magazine* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of the individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that this journal cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

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## *The Editorial Sanctum*

*Note:* Now and then the Editor has time to muse. It is a good thing to think and to find out what the other fellow thinks. It is also well to consider serious things in a good-humored way. Taking life too seriously is bad business; the man with a sense of humor lives longest. Thus in the Sanctum there is a combination of thought and humor and a toleration for the opinions of other men, no matter how hard we hit.

*There are nine and sixty ways.—*

**D**O not fool yourself. Likewise don't be fooled by the man or woman who thinks he can solve at a sweep the riddle of the sphinx, or even the Indian Problem.

Look out for the man, who with Bulging Eye and Waving Arm cries that he is right and the Other Fellow wrong. As his voice shrieks out he'll tell you that every man who does not agree with him should be destroyed, confounded, torpedoed!

There are possibly some of these sweet sirens in Indian Affairs who lure on their brothers by False Alarm and by False Promises. Like Kipling's Singer in the "Neolithic Age" they shout, perhaps, "For I know My Work is Right and theirs was wrong!"

Perhaps, perhaps, in the Day of Judgment we may hear them confess the Error of Their Ways, as did Kipling's Stone Age man:

"—my Totem saw my shame; from his ridgepole shrine he came

*And he told me in a vision of the night,—*

*There are nine and sixty ways, of constructing tribal lays  
And every single one of them is right."*

Not every man knows everything. Not every man has all of the truth; there's always Another Fellow with some. Read on.

Howsoever true Your Ideas may be, just remember that the relative value of Your Opinion is considerably changed by Modifying Facts. In order to reach a Right Conclusion you must have all the facts,—not half a smattering of them.

Deliberate Liars, Pettifoggers and Ignorant men conceal the Modifying Facts in order to fool you. So does the monomaniac and the bigot.

So does the man who is Hypnotized by his own Brilliance.

We apologize to Kipling for slaying his verse, but through it we beg you to remember:

This old world's a mighty land; no man holds it in his hand,  
And 'tis filled with things too numerous to mention;  
And the wildest dreams of Plato Buys may be worthy of a prize  
And the Acts of Congress pass for good intention.

So here's wisdom for your cheer, as I learned it when the deer  
And bison grazed where the Pension Building stands tonight:  
There are nine and ninety songs for bewailing tribal wrongs  
And—every—single—one—of them—is—right.

All of which is to remind us that none of us is the holder of  
the sole key to the house of wisdom. There are many false keys  
that are flourished with great show, and so beware. True it is  
the keys that fit may all have different handles but likewise it is  
true the true keys all have the same notches. Study the notches!

*Bureaus of the Free*

We hear much of how the Indian Bureau bars the way to  
freedom for the Indian. Though in strong terms this Bureau  
asserts that it is endeavoring to conserve the lands and funds  
of the Indians until education and industry shall have set them  
free, yet do we hear the cry from the Indian who is crushed, or  
who thinks he is abused, "The Bureau keeps us wards and  
favors grafters."

We shall not debate the merits of the various contentions,  
just now, but while we bewail Poor Lo and his Indian Bureau,  
let us look over the fence and behold the Obese Pale Face with  
his yard so full of Bureaus that he cannot count them. The  
writer has no Indian Bureau to issue his rations, pay him annuities,  
restrict his rights, give him schooling, blooded stock or  
work or to "bar his way to freedom." No, he has never known  
the Bureau's lasso or been branded with an I. D. All this be-  
cause he is a FREE citizen and only subservient to the Bureaus  
of the Free. As a man breathing the free air of Liberty he finds  
his life spent, (too far spent, we fear), in dodging, conforming  
to or obeying the edicts of Bureaus and in paying their fees,  
(also in reading their reports, O heavy task)! Hedged about  
by Bureaus we waken in the morning, and bordered about by  
bureaus we journey to our daily tasks, aye, overshadowed by  
beneficent, bucolic, bumptious Bureaus, we attempt to pursue  
our simple duties that eke out for us the crusts we eat. Here  
are just a few of these Departments and Bureaus that restrict  
us, a free citizen, aye free, we say:

Bureau of Automobile Licenses, Bureau of Taxation, Water

Bureau, Municipal Gas and Electric Bureau, Compensation Bureau, Corporation Bureau, Bureau of Immigration, Bureau of Animal Husbandry, Bureau of Plant Industry, Bureau of Agriculture, Bureau of Military Records, Bureau of Public Records, Bureau of Pensions, Public Service Bureau, Weather Bureau, Park Bureau, Bureau of City Planning, Bureau of Public Highways, Bureau of Public Buildings, Bureau of Education, Bureau of Sanitary Inspection, Health Bureau, Bureau of Municipal Licenses, Bureau of Fisheries, Bureau of Inland Waterways, Canal Bureau, Bureau of Weights and Measures, State Farm Bureau, Bureau of State Hospitals, Bureau of Prisons, Bureau of Charities, Bureau of Engineering, State Bureau of Employment, Bureau of Estimates and Purchases, Bureau of Economy and Efficiency, Conservation Bureau, Bureau of Mineral Waters and Springs, Excise Bureau, Pure Food Bureau, Federal Bureau of Agriculture, Bureau of Education, Bureau of Mines, Bureau of Ethnology, Bureau of Engraving and Printing, etc., etc. Commission on the Tariff, Fire Commission, State Forest Commission, Forest, Fish and Game Commission, Insurance Commission, Excise Commission Lunacy Commission,—aye Lunacy, we will end it with Lunacy for should we go on enumerating this particular Commission would lay hands on us. Yet we could go on naming Bureaus and Commissions in this off-hand way for a long time, but we pause to say, that as a very free citizen, boasting our liberties that we are terribly be-Bureaucratized and be-Commissioned, and that in the interests of our loved freedom we scurry to obey the rules of these Bureaus, and thus proceed calmly in our way beating our tom-tom.

Sobering down, we wish, sometimes, that we were the lucky Indian with just one Bureau to beleaguer us, and to so kindly give us the privilege of kicking it into smithereens every time we had a fit. Verily that would be freedom with the eagle screaming! Still we are unkind enough to the office holders,—at least, to hope and pray for the time when this particular Bureau may be moved out of the national dormitory, and for the time when the red man may rise early each morning and adjust his cravat before the mirrored chiffoniers of the common citizen. Then when he jumps into his twelve cylinder and hastens to his office, we shall not worry for him when he grabs a yard of tape from the teeth of the ticker.

*President Coolidge's Father Killed for Inquisitive Reporter*

*The Cedar Rapids Gazette* tells a harrowing tale of President Coolidge. We are shocked, but wish to deny that President Coolidge would allow his father or any other man's father to be killed for reporters. Mr. Coolidge is too strong a man and handles a six shooter too quick to let reporters have fathers slain for their benefit.

"He sat in the parlor of the Hotel Montrose," says the article, "and lived over his boyhood days when *his father was killed for the benefit of an inquisitive reporter.*" This is awful, as we said before and we don't believe it. It would be a downright mean reporter who would have a man's father killed for his benefit. Surely no Cedar Rapids *Gazette* reporter would do such a thing. Why he didn't even kill time, as we noticed. The only solution of this remarkable statement is that the reporter killed the King's English,—and he wasn't a German either. There is surely a mystery, but we opine that it may be solved by consulting a book on syntax. Sometimes dependent clauses are as treacherous as aborigines are reputed to be. At any rate we advise inquisitive reporters to carry such books in their hip pockets when writing about Arapahoes.

*Hope for the Man in the Cellar*

A comparison between the original and present conditions of immigrants and of Indians will show a considerable difference. Indians do not come into American civilization as immigrants do. The Indian must accept the change and the culture brought into his racial domicile in order that he may live at all. He is like a host whose uninvited guest assumes the running of the household and orders a new way of living and thinking. From room to room the Indian has retreated until he finds himself in the cellar with his back to the cold wall. His knowledge of the affairs of the house above come from the voice of his erstwhile guest, now the master, called down through the dumb waiter. To pacify him now and then the new master sends down a small piece of pie. He learns that he may not come upstairs until his manners are better and his heart undergoes a change. The immigrant, on the other hand, is like an invited guest. He may be more or less ignorant, but he is willing to help about the house and do all sorts of menial tasks. Soon he becomes t

like the other people in the house and joins in inviting his friends across the pond to enter the house of which he is the joint owner.

The longer the Indian stays in the cellar the more unhealthy he will become. The Indian Bureau elevator will only elevate the empty dishes it sends down, and keep a set of paid dish-washers busy. The red man must come up-stairs and forget his historical woes. He must heed the voices of honest Government officials and of earnest friends and brush off his cobwebs. There is a pair of stairs by which he may ascend if he wishes to do so. While his legs are strong it is advisable for him to walk. The "dumb waiter" elevator pulled up by another man is a very inefficient means of travel.

Meanwhile, brother-friends, who are up-stairs and who have the freedom of the house, see to it that when you hear a knock on the cellar door no one stops your brother from entering. In justice to the man below, *watch the door*. It may be your work to open it for him,—and to help hold it open.

## *The Bulletin Board*

The time for sending the annual dues is here. Do not fail to send your dues promptly. Every member who puts off this duty makes another man shoulder the responsibility. The load is a good sized one and if you send that check now you will make it a more pleasurable one to carry. Send two dollars as dues and as much more as you can as a donation. This is important.

Mrs. Grace Coolidge is writing a book on real life on the reservation and the pathetic scenes she has observed. Those who have known what the barren, desolate life of an isolated Indian community means will find these tales true pictures and yet perhaps too true for those who have had a first hand sight. One of the stories is contained in this issue.

If you desire to give a Christmas gift of real use and benefit send our Community Service Superintendent a check for her splendid work among the Utes. Her address is Mrs. Gertrude Bonnin, Fort Duschsne, Utah.

*The Indian Sentinel* is a new publication that is deserving of support. It contains many interesting articles about Indians and Catholic missions. It is under the direction of Rev. Wm. H. Ketchum and is published by the Bureau of Catholic Indian Missions, Washington.

The Editor will send a pamphlet on "Social Elements of the Indian Problem," reprinted from the *American Journal of Sociology* to any reader of this Magazine who sends a request and a two cent stamp. We hope it will be worth two cents to the reader because we paid five cents a copy for the reprints of our article.

*Wassaja*, edited and published by Dr. Carlos Montezuma of Chicago, contains articles and "Arrow Points" from the Doctor's pen that are calculated to puncture thin skins. A man clothed in his right mind need have no fear, however, for the Apache doctor's thrusts are not intended to injure the man so protected. *Wassaja* asserts that it stands as "freedom's signal for the Indian." There is no more strenuous advocate of immediate citizenship for the Indian than Dr. Montezuma. He wants the Indian free and able to live without Bureau control. We need a radical advocate of these things, for the self-sustaining, free Indian and the ability to live without govern-

mental bureau oversight are the goals every righteous man and organization has in sight for the Indian. Every right minded man sees this.

In our summer number we neglected to give the *Southern Workman* credit for the eulogy of Dr. Riggs which it quoted from Rev. Henry Roe-Cloud, and which we reprinted. We were touched by our co-editor's tribute to the veteran missionary and wished to have a record of it in our volume, but we are to be censured for neglecting to mention the source of our information. We have already apologized and been forgiven,



### *The Journey of an old Friend*

THE ringing message of Gen. R. H. Pratt in the Summer Number of this Magazine awakened much interest. "Our General" is right in his assertion that Indians can be civilized most effectively in an environment of civilization and that segregation on reservations retards progress.

General Pratt has spent his years in a great effort to bring real civilization and genuine education to the Indians. He has passed the years of three score and ten, but still is keen for the fray. The Indians must and shall be free Americans without the restraints of agencies and of a Bureau is his principle. We hope that within his lifetime this shall be an accomplished fact. We who are friends of the red race can well afford to work for this great end.

Our General, in the interest of his belief and out of love for the Society of American Indians made a long trip from San Francisco to Cedar Rapids where he attended our Conference. Later he went to Rochester, N. Y., where he met with various organizations and with scores of his old students. From Rochester he went to Mohonk Lake to attend the annual Mohonk Conference. These fatiguing journeys were all made at his own expense and solely out of the love his heart holds for the cause of Indian progress and assimilation. He has the spirit of a righteous soldier in that he fights for the freedom of a people and not for conquest—and he never gives up.

The General has gone back across the country to his home in California. His trip has not been without fruit nor has the admiration of his friends grown less. We extend our greetings.

## *Book News*

### *Views of Books and Magazines*

*From the Deep Woods to Civilization*, is the title of a new book by Charles A. Eastman. In this unique story of his school days Dr. Eastman tells of his upward climb to civilization. It was not until he had entered college that the full meaning of civilization flashed upon the mental vision of this Indian youth. "I saw it as the development of every natural resource," he tells us, "the broad brotherhood of mankind; the blending of all languages and the gathering of all races under one religious faith." When this realization came he says a little later, "—I took off my soft moccasins and put on the heavy and clumsy but durable shoes." There is a wealth of meaning for the Indian in that last sentence. There is many a thrilling episode in this book gleaned from college life and from experience as a physician on the Dakota frontier. There is a gripping lesson in every chapter, but the book is a narrative and not a text book. This fact makes it the sort of book that one can read without fatiguing the mind and without enforced attention. In short Dr. Eastman's book is interesting.

\**From the Deep Woods to Civilization*, by Dr. Charles A. Eastman. Little, Brown & Co. \$2.00.

*The American Journal of Sociology* in its last two numbers has contained articles on Indian subjects. This journal is one of the most important in the country dealing with the study of social organization. Its articles, written by experts, are invaluable guides to men and women who are engaged in any form of work affecting human welfare. The articles to which we referred at the beginning of this paragraph are, "The Puritan and his Indian Ward," in the July issue and "Social Elements of the Indian Problem" in the September issue.

*The Southern Workman* is one of the most interesting of school publications. It contains articles that are frequently of world wide interest and universal in their application. The range of subjects includes sociology, teaching, race development, ethnography and geography. Some of the articles in the October issue are: "Examining the Near Illiterate," "Hunting Walrus with the Eskimo," and "The Indian as an Industrial Factor."

The November issue has among its important articles, "A Man of Many Talents," "The Mohonk Conference," "Among Oklahoma Indians," "The San Felipe and Santa Anna Indians" and "Turkish Fireside Festivals." *Southern Workman* editorials are nearly always accurate in their observations and strong in principles advocated.

*The American Anthropologist* in its latest issue, July-September, contains important articles on "The Common Sense of Myth," "The Origin of Totemism," and "Certain Pre-Columbian Notices of the American Aborigines."

*The Red-Man* for September contains the text of two important Supreme Court decisions relating to Indians.

*The Geological Survey of Canada* is issuing an important series of memoirs of Indian subjects. The latest is Iroquois Foods and Food Preparation by F. W. Waugh. The memoir is a valuable one and the best that has yet appeared on this important topic. It appears to have followed the outline of a similar publication issued by the New York State Museum.

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## *What the Papers Say about Indians*

### *Sioux Indians Strongly Decry Liquor Traffic*

*From "The Christian Science Monitor."*

MITCHELL, S. D.—One of the most remarkable protests against the liquor traffic on record took place here when 700 Indians, most of them members of the Sioux tribe, assembled, excoriated the traffic, declared in resolutions that whiskey is as bad for the white man as for the red man, and demanded the absolute prohibition of the traffic.

A committee of three officers was named by the convention to act as "field agents," working in behalf of the state-wide Prohibitory amendment now pending.

Three hundred Indian tepees were pitched on the camping ground on the picturesque Crow reservation. Most of the braves traveled overland, some of them driving their teams five days to attend the conference and assist in denouncing "fire

water." Indians were present from all parts of South Dakota, and some came from North Dakota and Nebraska.

Some of the foremost orators of the Sioux tribe—a tribe famous for its orators—addressed the meeting. The Indians were much interested in the prohibition campaign. Many of them are citizens, and have the privilege of voting, and these temperance advocates propose to see that every Sioux Indian who has the right of franchise casts his vote against liquor.

Most of the speeches were made in the Sioux language. The little Indian Presbyterian church was not large enough to hold a fourth of the delegates, so they erected a large pavilion of brush and poles, moved the organ outside the church—the Sioux are very fond of music—and joined an Indian choir in singing many hymns in the native tongue.

Like all Indian gatherings, the meeting was in a way secret. It was not advertised in advance, like the white man would have advertised it. In fact, it is said not half a dozen whites in Mitchell knew of the meeting beforehand.

Speeches were made by Abraham Red Wing, Isaac and Jonah Omaha, James Two Dogs, Alexander Horn Eagle, Levi Rouillard, DeWitt Hare, Simon Antelope, Sam Big Eagle, Ezekiel Shield and others. Al emphasized the woe that drink has brought upon the red man.

The Indians of the Northwest long have maintained a temperance organization, and it has grown to include a large membership. Aside from the total abstinence pledge, the organization carries certain fraternal and insurance features.



### *Peyote Protected by the Courts*

*From Deadwood, (S. D.), News.*

In the case of the United States against Richard Black Bear, whom a jury had found guilty of introducing and giving away the peyote, or mescal bean on the Pine Ridge reservation, it being the contention of the district attorney that the bean and its concoctions were intoxicants and came under the rule of that provision of the statutes prohibiting the introduction of intoxicants on an Indian reservation or selling or giving to an Indian ward of the government an intoxicant, Ogden & Ogden and Hastings Robinson, former state attorneys of Bennett county,

made a motion for an arrest of judgment in the case and asked for favorable action by the court. The Judge announced as his opinion that under the act of congress under which the defendant had been convicted he would be obliged to release the defendant. The statute provision under which Black Bear had been convicted provides that it is unlawful to give any article whatsoever which produces intoxication to an Indian ward of the government. The court held that the words: "any article whatsoever," meant, when read in connection with the statute, some form of intoxicating liquor. When the court announced his decision District Attorney Stewart at once gave notice that he would immediately take an appeal to the supreme court of the United States, and that such an appeal would be perfected within the next thirty days.

This is a case which has attracted widespread interest throughout the Indian reservations, and, in fact, is one of the most important that has been before the federal district court for many years. While the district attorney won his case before the jury, the court has overruled the verdict, and has declared in so many words with the contention of the attorneys for the defendant, that the bean cannot be placed in the same category with intoxicants within the meaning of the law. Robert Ogden, Jr., under whose direction the case for the defendant was conducted, considers that the decision of the judge is a victory for his side, and quotes the testimony of witness Sloan, a gentleman prominent in reservation affairs and one who has used the bean in its various forms, to the effect that it is not an intoxicant, that its effects after long usage are not bad on the system, and that it really does have an elevating effect upon its users; that it has cured people addicted to the use of intoxicants of that habit, and that as a beverage it is health producing. He points to the fact that among the users of the bean in its various forms and preparations are the Indians who have made homes for themselves outside of the reservations, and who have been uniformly successful in all of their endeavors. That the Indians who have taken the prizes at the Indian fairs which are held annual, and whose work has proven to be the best and most profitable for themselves and families, use the bean in its various preparations; that it is not a habit forming drug in any sense, and that its moderate use is beneficial rather than injurious, and can cite cases where drunkards have been cured of their desire for strong drink, and points to the fact that among the users of the bean are some of the best men and women on the reservations.

## *Newspaper Comment*

### *President F. A. McKenzie Has a Busy Life*

During early August Professor McKenzie, Honorary President of the Associate Division of this Society, was stricken with appendicitis and confined for several weeks to Douglass Infirmary, Nashville. Slowly he has been nursed back to health and now is able to attend his duties at Fisk University, of which he is the President.

On Oct. 7, Lehigh University, from which Dr. McKenzie graduated 21 years ago, conferred the honorary degree of L.L.D., upon him, though he already possesses the earned degree of Ph.D., from the University of Pennsylvania. As an indication of the busy life of our Society's "father" the *Fisk University News* gives some of his engagements up to mid-October: "Oct. 7, Address and reception of Doctors degree at Lehigh University, Oct. 12-13, 50th anniversary of founding of Carleton College, Northfield, Minn., Oct. 17 meeting of the Directorate of the Society for Mental Hygiene of Tennessee, Oct. 18, 70th annual meeting of the American Missionary Association, Minneapolis."

The Sixth Annual Conference of our society greatly missed President McKenzie and the "old guard" would have deemed it an honor once more to have again taken him by the hand and listened to his advice. He gave much of time, strength and money to the founding of our society and we can never forget our debt to him. Few men in our country possess the power of lucid thought to the degree which he does.



### *Indian Boy Saved from Massacre Enters Ministry*

A long time ago a tribe of Arapahoe Indians went to Camp Brown in Wyoming to obtain their rations and their annuities from the federal government. The Shoshones and the Bannocks were traditional enemies of the Arapahoes. Though a treaty of peace had been signed between the warring tribes the Shoshones and the Bannocks were not averse to breaking it when there was a chance for blood and scalps.

On that quiet summer evening while the Arapahoes were setting up their tepees they were startled by the yells of their ancient

enemies. The little band was surrounded and many of the men and women slaughtered. Three women and eight children escaped. Among the number was an Arapahoe boy seven years old, and his two brothers. They were taken to Camp Brown and the seven-year-old, black-haired, black-eyed Indian boy was adopted by Lieutenant Charles C. Coolidge, who had just brought his young bride to the camp. The lieutenant and his wife kept and educated the boy and fourteen years later that Indian boy, now grown to sturdy manhood, went back among his people as a missionary to tell them of the ways of the white man, teach them his religion and ask them to accept their pale face brother as their mentor, as their governor, and as their protector.

That Indian boy, now grown old with the years, is in Cedar Rapids to-day, as a delegate to, and president of, the Society of American Indians. He is the Rev. Sherman Coolidge of Fairbault, Minn., for more than thirty years an Episcopalian clergyman. Mr. Coolidge, with all his civilization and his education, still is an Indian and he will die an Indian, because he believes in his people, glories in their past and sees a bright vision of their future. This Indian believes in the white man's civilization the white man's God, and the white man's government, and it is his best effort to teach his people to believe as he does.

He sat in the parlor of Hotel Montrose to-day and lived over again his boyhood days when his father was killed by hostile Indians on Tongue river in Wyoming for the benefit of an inquisitive reporter, and when he finished those who heard the interview were better impressed with them as a people than ever they had been.

Mr. Coolidge recalled his boyhood days in the Indian camp; the fight which deprived him of his Indian home and sent him to the whites for succor. He told of his education and of his trip back to the Indians to teach them the ways of civilization.

"And the civilization of the Indians is almost complete," he said. "Many Indians have won their spurs in life. Many of them have been made citizens by the government, which has placed them on equality with the white man. The Society of American Indians is working with the government to bring about all that is being accomplished in educating and civilizing the Indian.

"The European found the Indian with his own civilization, but the European looked on the Indian's civilization as different

from his, therefore inferior. He looked on the Indian as inherently inferior in manhood to him, although that manhood dated back to the glacial period. The European said to the Indian, 'You take my mode of living, my manners, my customs, my education, my religion; be an imitation white man.' The white man with his civilization of thousands of years expected to make over the Indian in two or three generations. That is the way the white man goes after everything. He tries to, and does, force his manners and his customs on those whom he conquers, and that is perhaps why the Indian is not satisfied altogether with the white man's civilization. We have crumbled ruins of a high civilization in South America and in some parts of North America which must have existed at the time of the early Egyptians and the Assyrians. We do not know whether this was an early Indian civilization, but we do know it was here before the white man arrived. We do not know how and when the Indian originated. Some scientists say he descended from the Mongolians and others that he did not. I do not know, but he is here and the object of this society is to write a new history of the Indian with honor to himself and the nation."

—From "*The Cedar Rapids Gazette.*"



### *Father Gordon Visits Buffalo*

*From the "Buffalo Echo."*

Reverend Philip B. Gordon, the young Indian brave of the Chippewa tribe who was ordained to the priesthood last year and who is proceeding along the trail to the forthcoming Catholic Congress in New York city, stopped en route in Buffalo over Sunday, pitching his wigwam at the rectory of Seven Dolors, where he again smoked the pipe of peace with his paleface friend, Father John Schmidt, assistant priest, his former classmate at the Innsbruck seminary in Tyrol, Austria. The tidings of Father Gordon's arrival were rapidly communicated to the priest alumni of Innsbruck in Buffalo and vicinity, and in the evening about a dozen assembled to hold an informal pow-wow in honor of the visitor.

Father Gordon, whose Indian name is Tibishkogijik, meaning Sign in the Sky, is the first full-blooded Indian priest to be or-

dained in the United States. There is another Indian priest in the country, but he was ordained in Rome; he is the Reverend Albert Negahnquet, "Leading Cloud," a Pottawattamie Indian, stationed at the Benedictine monastery of the Sacred Heart in Oklahoma. Father Gordon is attached as field agent to the Bureau of Catholic Indian Missions in Washington, D. C., of which Reverend William Ketcham is the director. Last month Father Gordon represented the Bureau at the Catholic Indian congresses held in Montana and South Dakota.

It is Father Gordon's mission to concern himself with the spiritual welfare of his Indian brethren, of whom there are about 300,000, one-third of this number being Catholics. He has canvassed several western States with a view to ascertaining the spiritual needs of the Indians. His visit to Buffalo incidentally was also preliminary to taking measures for the better care of about 800 Catholic Indians in the Cattaraugus County reservation.

One of the greatest obstacles that Father Gordon has thus far encountered are the proselytizing methods of many Protestant sects, who can offer the Indians greater material advantages. In Superior, Wis., he found that the defection of about twenty Catholic Indians was attributable to this circumstance.

Father Gordon recently came into prominence in connection with his activity at the Haskel Institute for Indians, Lawrence, Kans., where a Y. M. C. A. secretary, who was not a Government employee and who had no official status, lived on the school grounds in quarters furnished him free of charge by the Government, which also supplied him light, heat and all kinds of privileges gratis. This secretary was carrying on religious work and had no right to live on the grounds. Father Gordon demanded the same privileges. Of course, the latter were refused. Thereupon the Haskel Institute incident was made the subject matter of a strong protest to Secretary of the Interior Lane by Cardinals Gibbons and Farley and Archbishop Prendergast of Philadelphia. The same privileges were asked for Father Gordon that had been accorded to the Y. M. C. A. secretary. The result was that the Y. M. C. A. secretary was ordered to vacate the premises which he occupied unlawfully and that Father Gordon succeeded in removing certain regulations which discriminated against Catholic Indian pupils.

Father Gordon attended the public schools in his boyhood and subsequently went to a Catholic Mission school. Thereafter

he studied in a Catholic high school in St. Paul, Minn. He spent one and a half years in Rome studying for the priesthood, two years at the Innsbruck seminary, and then returned to the seminary at St. Paul. He was ordained by Bishop Koudelka of Superior in 1915. Father Grodon is an accomplished linguist, speaking the Chippewa Indian tongue, English, German, French and Italian.

Father Gordon will conduct a month's mission in October to the Winnebago Indians on the Government reservation in Northeastern Nebraska, adjacent to the Yankton reservation. In November he will deliver several addresses in Iowa, notably at Sioux City, where he will be the guest of the Rotary Club, and also to Epiphany Council, K. of C., of Sioux City.



### *Ben Brave---A Sioux Lecturer*

Ben Brave was born on the plains of Dakota, the home of the Sioux Indian. Until entering Hampton Institute at Hampton, Va., he lived with his people, roaming the vast area of uncivilized land. His abode was the tepee; his food derived from the fruits of the chase.

In 1878 the Rev. Luke C. Walker, a native missionary in charge of the Lower Brule Agency in Dakota Territory, seeing in Mr. Brave the possibilities of developing a man who was to be an apostle to his people, took him to his home. The Reverend Walker relates a little incident in the life of Mr. Brave which shows his tenacity. He says: "I first took off his moccasins and gave him shoes. At first he could hardly walk, and was practically unable to go up or down stairs without falling, but his mind was set on bettering himself and the conditions under which his people lived, he soon conquered this small incident, and has gone on conquering until he now stands one of the most respected men of his tribe."

Ohitika is the name given him by his parents, and is an Indian name meaning Brave. Mr. Brave is married and has seven bright children.

"His thoughts and deeds have always been of a noble character, and he is ever trying to do something for the uplifting of our race," says the Rev. Walker.

He has held several positions of trust with the Government,

and has been closely associated and worked with a number of very prominent missionaries among the Indians. His experience has led him to take the lecture platform and his lectures have received much commendation from his friends and from field missionaries.

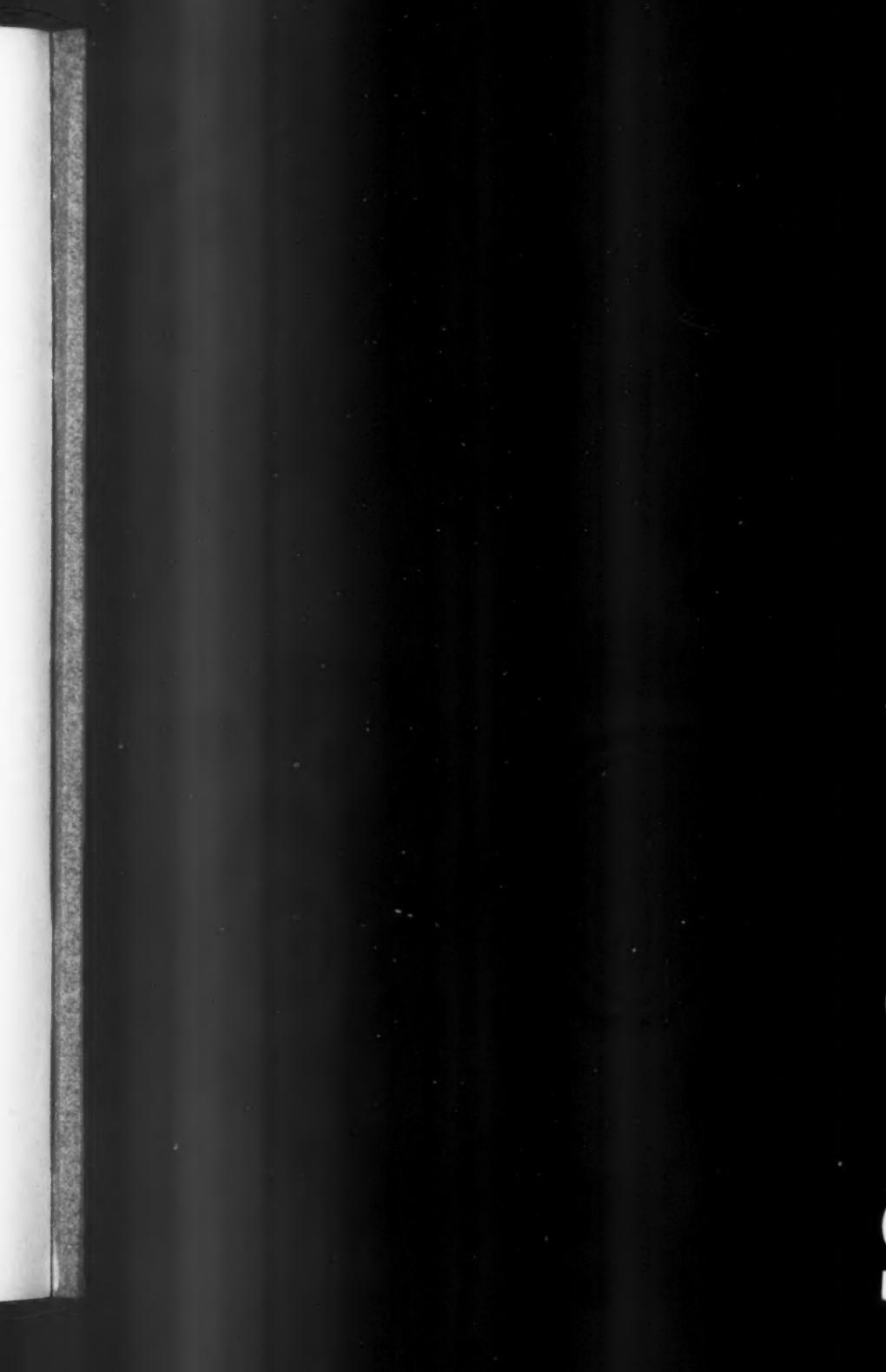


### *Oklahoma Indians*

THE land allotted to most of the Oklahoma Indians is very good, and their living conditions are, therefore, much easier than those of many tribes in the North, the Sioux for example. The oil found on some of the Oklahoma lands makes them extremely valuable, and as the opening of the oil country has necessitated the building of a perfect network of railroads, transportation of farm products is easy and markets readily accessible. There are many excellent farms, the wonderful wheat crops literally covering parts of the state with "fields of golden grain," while elsewhere all is alfalfa.

The difficulty Indian young people have in getting a start on their farms is very real, and many times entirely prevents success. We sometimes forget that a student having a valuable allotment has oftentimes nothing else, except an inherited tendency toward doing anything rather than settling down on a farm; we forget, too, that a house, barn, stock, and implements are necessary as well as costly. Is it any wonder that many become discouraged and travel the path of least resistance, rather than fight against such odds no matter how desirable the end in view? The trust period for many Oklahoma Indians expires in 1917, and if they do not get the extension for which they are working, it is bound to be a time of tremendous readjustment, and many will lose their land. If they cannot succeed without taxation they surely cannot succeed with it, and it will be the old story of the survival of the fittest.

—Caroline Andrus in the *Southern Workman*.





# The Society of American Indians

1. Is a definitely organized constitutional body; 2. Has a definite working platform; 3. Holds an annual conference of nation-wide importance; 4. Publishes an annual report of great interest; 5. Issues an official organ known as *The Quarterly Journal of the Society of American Indians*; 6. Requires its bonded Secretary-Treasurer to publish a duly audited report of all receipts and disbursements; 7. Maintains a Washington office; 8. Is governed only by persons of Indian blood; 9. Invites every Indian and friend of the Indian race to unite with it for the uplift and advancement of the race; 10. Seeks to promote the highest interest of the race through every legitimate channel; 11. Is endorsed by the most earnest and advanced members of the Indian race and by hundreds of thinking white citizens, including educators, scientific men, and clergymen of *every* denomination; 12. Is in touch with every influence affecting Indian affairs, and its advice is respected; 13. Is a growing factor in the right adjustment of the American Indian to the conditions of modern civilization; 14. Needs you, your interest, your support, your enthusiasm; 15. Is a definite and demonstrated success because it is on the right road.

## THE OBJECTS OF THE SOCIETY

First. To promote and co-operate with all efforts looking to the advancement of the Indian in enlightenment which leave him free as a man to develop according to the natural laws of social evolution.

Second. To provide through our open conferences the means for a free discussion on all subjects bearing on the welfare of the race.

Third. To present in a just light the true history of the race, to preserve its records, and emulate its distinguishing virtues.

Fourth. To promote citizenship and to obtain the rights thereof.

Fifth. To establish a legal department to investigate Indian problems, and to suggest and to obtain remedies.

Sixth. To exercise the right to oppose any movement that may be detrimental to the race.

Seventh. To direct its energies exclusively to general principles and universal interests and not allow itself to be used for any personal or private interest.

## EXECUTIVE COUNCIL AND ADVISORY BOARD

*Honorary President*, Rev. Sherman Coolidge; *Honorary Associate*, Dr. F. A. McKenzie; *President*, Arthur C. Parker, Albany, N. Y.; *First Vice-President*, John M. Oskison; *Vice-President on Education*, Hon. Gabe E. Parker; *Vice-President on Membership*, Margaret Frazier; *Vice-President on Legislation*, William J. Kerahaw; *Secretary*, Gertrude Bonnin, Fort Duchesne, Utah; *Treasurer*, Marie L. B. Baldwin, Barrister Bldg., Washington, D. C.; *Chairman of the Advisory Board*, Rev. Philip Gordon; *Associate President*, Thomas C. Moffett, 156 Fifth Ave., N. Y. City; *Associate Secretary*, Rev. Robert D. Hall, 124 E. 128th St., N. Y. City.

# The Society of American Indians

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**The Society of American Indians**, as a national organization of Americans, affords all Americans an opportunity for a high and unselfish form of patriotism.

To the Indian American it gives the opportunity of joining with other members of the race in seeking to carry out a series of high principles that look to the advancement of the race in American enlightenment; that seek to afford the youth of the race a chance to develop and reach out after justice in its highest form. To the white American it gives the long sought for opportunity to do something for the native race of America and do it in a manner that will bring real results. To awaken the pride of a people, to spur ambition and point out the road of self-support, is greater work than seeking to crush racial spirit and promote paternalism. It affords both the native American and the American who has become so because he has found on these shores a land of freedom, the means of co-operation. It makes every Indian member a participant in a great race movement, and it provides the awakened social conscience of the country the means for making better Americans.

**The Society needs a large membership** of persons of Indian blood in order to secure a representative expression of the thoughts and ideals of the race; it needs a large membership of white Americans to stand as staunch supporters through which the active membership can interpret the needs of the race to the American public, for without this the highest good can not be accomplished.

With the intelligent activity of an awakened race and the attention of the country aroused to the value of the Indian to the blood of the nation, the ability of the race to do, to construct and achieve, our lofty principles will find their fulfillment.

